

FIVE  
SERMONS  
P R E A C H E D  
before the K I N G.

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Viz.

1. The Golden Chaine of mans Saluation.
  2. The fearefull point of *Hardening*.
  3. The Churches Sleepe.
  4. The Agonie of Christ.
  5. The vexation of Saul.
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By D. M A X E Y, Deane of  
Windsor.

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The fift EDITION.

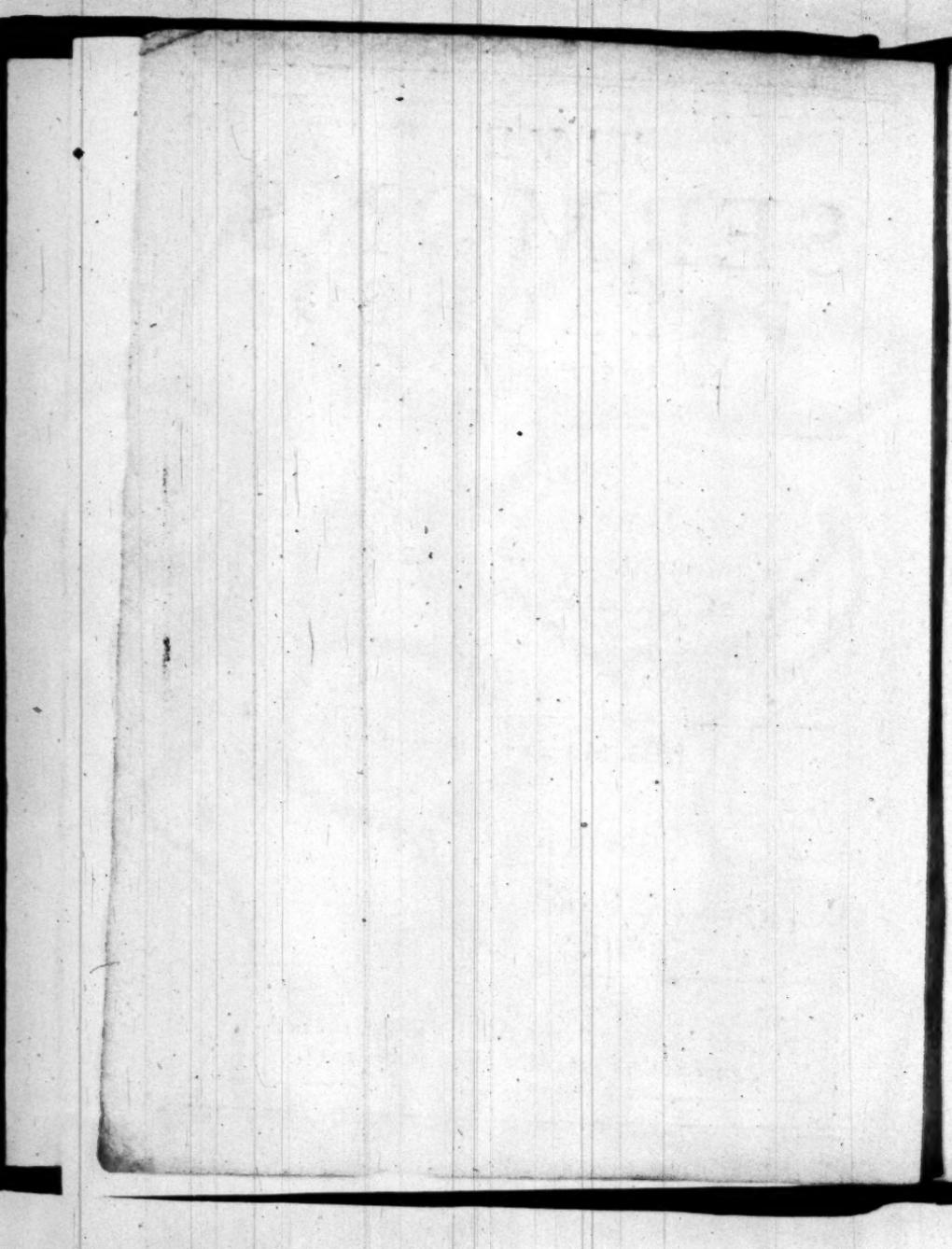
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*The points handled in these Sermons are set downe in  
the next Pages following.*

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L O N D O N:

Printed for Clemens Knight, dwelling in Pauls Church-  
yard, at the signe of the holy Lambe. 1614.



## The Texts, and principall Points handled in these five SERMONS.

### The first SERMON. Of Predestination.

Rom. 8. 30. Moreover, whom he predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them also he glorified.

*The points handled herein are these:*

- 1 Predestination.
- 2 Calling.
- 3 Iustification.
- 4 Glorifying.

### The second SERMON. Of hardnesse of heart.

Exod. 10. 20. And the Lord hardened Pharaohs heart, and he did not let the Children of Israel goe.

*The Points handled herein are these:*

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most waufull to be Hardened.
- 5 The meanes to auoid it.

### The third SERMON. The Churches Sleepe.

Cant. 2. 7. I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not up, nor waken my Love, until she please.

*The Points handled herein are these:*

- 1 The Person who chargeth.
- 2 The Person charged.
- 3 The Manner.
- 4 The Substance.
- 5 The Date.
- 6 The Conclusion.

## The fourth SERMON. The Agonic of Christ.

Luke 22.44. But being in an Agonic he prayed more earnestly; and his sweat was like drops of blood, trickling downe to the ground.

The points handled herein are these.

1 Feruencie or zeale of the Sacrificer:

He { Prayeth.  
Sweateth.

2 Excellencie of the Sacrifice: — Bloud.

3 Plenty: — Drops trickling to the ground.

## The fift SERMON. The vexation of Saul.

I Sam. 16.14. But the spirit of the Lord departed from Saul, and an enuill Spirit sent of the Lord vexed him.

In this  
Scripture  
are to be  
obserued.

- |  |                 |   |
|--|-----------------|---|
| 1 The cause of Gods displeasure towards Saul, which was his sinne: | 1 In Religion.  | Vnadvisedly taking vpon him to offer Sacrifice himselfe, contrary to the direction of Samuel the Prophet. |
|  | 2 In Justice.   | Sparing Agag, and the fattest cattle, contrary to Gods commandement.                                      |
| 2 The punishment inflicted vpon Saul for these sinnes.             | 1 Perna damni.  | The Subtraction of Grace, and losse of Gods Spirit to direct him. The Spirit of the Lord departed.        |
|  | 2 Perna ieiunis | God gaue Sathan leaue to worke vpon him. An enuill Spirit sent to vex him.                                |

THE



# THE GOLDEN CHAINE O F Mans Saluation.

ROMANES 8. verfe 30.

Moreover, whom be predestinated, them also bee called: and whom be called, them also bee iustified: and whom be iustified, them also be glorified.



Very Scripture ( saith the blessed Apostle) giuen by inspiration, is profitable to instruct the man of God, and to make him perfect to good workes. Yet notwithstanding, if a man shoulde seeke vpon purpose, and line by line trace the whole body of the Scripture ouer, of all others,

2 Tim. 3:6.

this one shorte verfe is most diuine, most excellent: *Singulis sermones, syllabe, apices, puncta, in divina Scriptura plena sunt sensibus:* In the holy Scripture, every speech and sentence, every verfe, every poynt and syllable is rich in sense, and full of diuine and holy Mysteries.

Hier. in cap. 3.  
ad Ephes.

So it is here. For the points of doctrine, it containeth the whole summe of our religion: for the manner, it consisteth

sisteth of a sweet gradation : for the matter, it is full of comfortable instruction : for the depth of the vnderstanding, it hath in it such sweet, profound, and heavenly Mysteries : that as it is written, the head of the Riuer Nilus could neuer be found : so the heighth, depth, and spirituall knowledge vvhich lyeth couched in this whole Verle, in every poynt, in every word, it is vnsearchable, it cannot be sounded. Concerning the Doctrine.

Surely, howsoeuer men doe live at ease for a time in this life, and carelesly passe on in this busie world, yet the especiall and maine point, is the saluation of the soule, to be assur'd of the life to come : and if a man might be satisfied therein, then all vvere vwell, all vvere sure indeede.

Alas, this life endeth, and God knoweth how soone, even this night before to morrow may my soule be taken from mee; and if I could proue vnto my heart, that God had chosen me to eternall life, then I should thinke my selfe the most happy and blessed creature aliue. In this great and waighty point of saluation for euer, to answere a man throughly and soundly, to satisfie a mans heart and soule vnto the full, there is no one place in all the holy Booke of God, that can so briefly, so plainly, so suffici-ently instructvs, as this one short Verle.

The ancient Fathers, in the course of their Writings, they doe call it, *The golden Chaine of our Saluation*, because each one of these : *Predestination, Calling, Instrucion, and Glorsfyng*, are so coupled and knit together, that if you hold fast one Lincke, you draw vnto you the whole Chaine : if you let goe one, you lose all.

For the manner of my proceeding, according to the Fathers allusion : first I will vntie this Chaine, and weigh every Lincke in his owne proper Ballance, and so handling every poynt severally by it selfe, in the end I vwill knit them vp, and close them together againe. And here

here before I enter any further, I most humbly crave pardon, and fauourable construction in this matter. I know very well, I am to touch a very great and waighty point of Religion, indeedeso secret and deepe, that I doe throw my selfe downe at the foot of Gods mercy-seate, beseeching him with all humblenelle, to support my weakenesse, to enlarge my heart, and to giue me an vn-derstanding spirit, that whatsoeuer I shall speake, it may be with such truth of his word, with such zeale of his glory, with such reverence of his Maiestie, as becommeth his seruant, and this holy place. For *Predestination* being so high a point, wherein offence may be giuen by wading too farre: by Gods assistance, it shall be touched so plainly, and with such moderation, as euermore I will be sure to keepe the rule of the sacred word of God for my guide.

The purpose and drift of Saint *Pau*l in this place, is to proue to the Romaines, being then in persecution, that howsoever in this life, misery and afflictions did befall them, yet their saluation stood sure and most certaine, because it depended vpon the vnsfallible purpose of God, which is here called *Predestination*. So that, *Predesti-nation* is the secret and immutable purpose of G O D: vvh hereby hee hath decreed from all eternitie to call those whom he hath loued in his Sonne C H R I S T, and through faith and good workes to make them vesseles of eternall glory.

That God of his free mercy hath made choise of some to eternall life, it is apparant in diuers places, *Ephes.* 1. vers. 5. *He hath predestinated vs to be adopted unto himselfe, through Iesus Christ, according to the good pleasure of his owne will.*

In the 2. to *Timoth.* 1. the 8. and 9. verses, *He hath saued vs, and called vs according to his owne purpose and grace, which was given to vs through Christ Iesus, before the world was.* So then, as the Potter hath power over the Clay,

Predestination  
part of the Go-spell, may be  
preached of  
discreetly and  
reverently.

Aug. de bono  
perf. c. 14. 15. 20.  
De corrup. &  
grat. c. 5. 14. &  
16.

Pet. Mart. locis  
com. class. 3.  
c. 1.

Zanch de natu-  
ra Dei. lib. 5:  
cap. 2.

Ephes. 1. 5.

2 Tim. 1. 8. 9.

Acts 13. 48.

Prou. 16. 4.

to make it, either a vespell of honour, or dishonour: so God hath power ouer the Sonnes of men: and of his owne free mercy, hath made choise of some to eternall life, and others hath left vnto perdition. *God hath created all for himselfe, and the wicked for the euill day.*

Rom. 9. 11. 12.

Esay 45. 9.

Rom. 9. 15.

Exod. 33. 19.

Now if it be demanded, why God hath made choise of some, and not of others, and so thought iniustice and vvant of compassion, that hee shold reiect men before they bee borne and brought into the light; and ere euer they haue done good or euill, as it is said in Rom. 9. 11. 12. *Ere ever the children were borne, when they had done neither good nor euill (that is the purpose of God might remaine, according to election) I have loved Iacob, and I have hated Esau.* In this case I first answeare plainly vvith the Prophet Esay in his 45. Chap. vers. 9. *Woe be unto him that strineth with his Mak-r: or, what art thou (O man) that darest stand up to plead against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, hee may not reason the case vvith his Creator. To know further, vvhyl God hath made choise of some and not of others: there is no other reason to be giuen, no other answeare to be made, but that it is his good pleasure, it is his will. *Misericordia eius causa misericordiae: God sheweth mercy, to whom he will shew mercy, and he bath compassion upon whom it pleaseth him to have compassion.* There is power and free liberty in God, to giue and bestow his grace, both to whom, when, and how much soever it please him. *Hanc sit misericordia, tibi non sit iniuria (saith S. Augustine).* God chuseth one, hee refuseth another, to him hee sheweth mercy, to thee hee doth no injury.

\* *Fatum ad necessitatem: Providentia ad sapientiam: Prædestinationem voluntatem, refertur.*

Here then wee must rest, here wee must make a full point. It is Gods good pleasure, it is his will. And this one answeare, it is a barre for all deepe questions, either \* of *Predetermination, Election, Designe,* or any such like. It is Gods good pleasure; it is his will. His will is the cause of

of all causes : and further we cannot goe, Whom this answere doth not content, Saint Gregory doth answere directly : *Quis in factis Dei rationem non videt, infirmitatem suam considerans eum non videat, rationem videt :* In the hidden workes of God, he that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason why he shoulde not see. Wee conclude then with good Saint Augustine in his 59. Epistle ad Paulinum : *Oculta esse c. 11/a potest, insulta esse non potest :* Why God hath made choyce of some, and not of others; howsoever vnto vs the cause be hidden, yet vndoubtedly it cannot be vniust.

This Doctrine briefly set downe, and thus plainly appearing ; that *Predestination is the immovable purpose of God, whereby he hath made choyce of some, and rejected others, according to the pleasure of his owne will.* It seemeth at the first, when men doe commit sinne, they cannot auoid it, as if God had so ordained it. Hee hath made choyce of some to life, and others he hath rejected : therefore when they sinne and follow the course that leadeth vnto death, they doe it of necessitie. O, God forbid, shewes shoulde be unrighteousnesse in God, or iniquite in the Almighty. For God hath commanded no man to doe vngodly : neyther hath hee giuen any man licence to sinne. Before we resolute this doubt, there ariseth a very notable and necessitare question; which (in times past) hath troubled many wits. If God be not the author of sinne, if he be not the cause of mans offending, how came sinne first to be? how came it in? where was the first beginning of it? The heathen Philosophers they rouded at the matter a-farre-off : the Epicures, they said it came in by chance : Aristotle, and his sect, they said, it was the error of nature : Plato came a little nearer, and he said, it arose  $\epsilon\zeta\lambda\mu$ , out of the nature of man : Manichenus, the Heretike (to auoid the former opinions) he fained two Gods : *Duo affirmavit esse Deos; alterum quidem bonum; alterum vero malum:*

Greg. Mag. in  
c. 9. Job.

Aug. 59. ad  
Paulinum.

Eccles. 15. 10.

Clemens lib. 3.  
Recog.

One

Niceph. eccl.  
lib. 5. cap. 31.

Iam. 1.19.

Psal. 51. 5.  
Aug. Nemo na-  
scitur nisi trahem-  
pernam, tra-  
ben, que meri-  
tum patera.

One hee auerred to be the author and first beginner of all good, the other the first cause and author of all euill. This opinion vuent currant a long time, almost 300. yeeres, as *Nicephorus* writheth; and the reason was, because men never looking into the vword of truth, by the light of nature they could never finde from whence sinne came.

That we may fully vnderstand this point, very briefly we will set downe the lineall discent of sinne.

Sinne first ariseth from concupisence. Every man is tempted, when hee is drawne away by his owne concupisence, and is inticed. All sinne, all wickednesse of this life (whatsouer) first ariseth from concupisence, from our owne vvicked inclination. From whence then comes concupisence? that *David shewes*, ex immando feminis: *Wee are borne in iniquity, and wee are conceived in sinne:* as the originall doth signifie, wee are all warred in vnicleane bloud. If we be all borne in siane, and by nature corrupt, we must ascend higher to our first parents, and know how they came first to sinne: *Adam and Eve* (as appeareth in the 2. of Genesis) the first, sinned by yeelding consent vnto the Diuell: they tooke it from Satan. Here then comes in the maine question; How came the Diuell first to sinne? The diuell at first vvas created in potestate standi & cadendi: hee had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that hee had from himselfe. For it is a ground in Divinity; *Immutabiliter bonum esse, Dei proprium est*: To bee immutably good, without any change or alteration, it is onely proper vnto God: therefore had hee possibilitie to stand or fall. Saint *Augustine* also, hee rendreth another reason vvhyl the diuell (created an Angell of light) had possibilitie of falling: Because (saith hee) at the first he was created of nothing, therefore hee had in him possibilitie to returne to nothing: if so be hee did

not

soe relie in the goodness of his Creator, if he did not subiect himselfe under the power of God.

To resolve then : Since as the first was created an Angell of light, and had possesione to stand or fall: but in the 14. of Iesah, and the 14. verse, wherast hee saith there : *I will ascend above the height of the clouds, I will be like the most high :* then did Satan choose rather to bee an absolute nature in himselfe, to shake off his allegiance, and to abandon the goodnesse of God: then (relying still in God) to be established by his power. Our Saviour Christ saith; *I saw Satan fall as lightening from heaven, and the lightening wee know, is not cast downe by any other : but it falleth and breaketh out of it selfe alone.* The dnuell (saith S. Peter) was cast downe to hell, and deliuered unto chaines of darkness : the reason is rendred in the 6. of Inde : because vwhen hee had possibilite to stand or fall, hee kept not his first estate. *Non persistit in veritate Ioh. 8. 44. He abode not in the truth.* So then, to descend againe. The dnuell, hee is *primitius pessator*, hee was the first offender: *For, he sinned from the beginning.* From the diuell sinne was derived vnto Adam: from Adam, to all his posteritic, borne of vncleane seed: from the corruption of vncleane birth, it is secretly conuaued to our inclination, to concupiscentie. Thus from the diuell sinne first boileth vp, as out of the maine sea: from him, when it comes to Adam, it ariseth, as out of a spring: from this spring, it is referred in nature, as in a conduit: from nature conuaued to concupiscentie, as by a pipe: and from thence, doth issue a stremme of wickednesse, to the sea againe.

Now, although it be thus manifest, that sinne doth proceede from the suggestion of Satan, working with our owne concupiscentie: yet, evill and godlesse men, they thinke, they are tempted of God: and when they sin, they doe not sticke to say, *God hath so decreed it, let him therefore work his will :* for who hath ever resisted his will?

Luk. 10. 18.

2 Pet. 2. 2.

1 Ioh. 3. 8.

Homer that notable Heathen Poet, he answered such men very fitly in the person of *Jupiter*, speaking in this sort:

Ωποκοι διον Διὸν νῦν θεοῖς βεστοδοτίοντας  
Εἴ μέσην γῆ φεστι καὶ εμμενούσι: οὐδὲ καὶ αὐταὶ  
Ξρινοῖς σταθελίσσουσι, καὶ δια μορφαῖ, ἀλγεῖ εχεσθεῖ.

O yee foolish mortall men, euer and anon, you cry out of the immortall Gods, Imputing to them the cause of your miseries, when (indeed) yourselues are the workers of your owne vvoe. *Pardisio tua ex te: O Israel, thou hast fallen by thy owne iniquitie. Sisigas vloro querimus undas.* Like the *Ostridge*, wee doe pricke our selues with our owne feathers; and we our selues doe cause the ship to leake, where we laile. *Onely (too) this hand I found,* that God hath made man righteous, but they haue songht out many iuentiones. *Quare peccauit, quia nesciit?* &c. How comes it to palse, saith S. *August*, that thou doest sinne, because thou art ignorant? it is not so: why doest thou sinne? because thou art compelled? there is no such matter: why doest thou sinne? because it pleaseth, it delighteth thy wicked, and corrupted nature. *In the transgression of a man, is his snare.* Of our owne accord, wee runne wilfully into the dead-fall of sinne: *foi je iei* in the *Psalm*, and *16. verse: The ungodly is trapped;* how? not by God, but by the workes of his owne hands. The Lord our God is good, holy, and only holy: so holy, that (as *Iob* saith) the Angels areuncleane in his sight: so pure, that his Ministers, the Cherubins are of fire molt cleere: and yet, the Cherubins, and Seraphins doe couer their faces vwith their vving, as not able to behold the perfect brightnes of his molt pure and vndefiled Maiestie. Therefore although no action can be done without God, and that his power is so in all things, that we cannot so much as lift vp our finger without him: *For in him we live, and move, and have all our being:* Yet is not God the cause of any sinne: *Πατέριος τῷ καναῷ:* Wee cannot fasten the least touch of any cuill vpon God. But so it stands:

Hom. Od. 1.  
Pag. 2.

Hes. 14. 2.

Proprijs pennis  
configimur.

Eccles. 7. 31.

Prou. 29. 6.

Efay 6. 2.

Aet. 17. 18.

Greg. Naz.

*Una eademque actio tribuitur, & causa principali, & instru-  
mentali: In one and the selfe same action there is a dou-  
ble cause: First, the instrumentall cause moving: then  
God separated from the Instrument; yet giuing power of  
motion to the same. Through this double cause of mo-  
ving, there is a double worke, which vnto vs seemeth to  
be but one. For example: God (as appeareth in the 2.  
of the Acts, and the 23. verse.) by his determinate  
counsell and fore-knowledge, deliuered vp our Sauiour  
Christ, as the principall cause; *Iudas* as the instrumen-  
tall cause: yet neyther is God to be drawne in, as a party  
in *Iudas* faul, nor *Iudas* to be excused as furthering the  
worke of God: for God never commanded *Iudas* to  
deliuer vp Christ: nor *Iudas* in deliuering him had any  
such intention as to doe God seruice in the execution of  
his will. *Dens agit per malos, non in malis:* The wicked are  
the instruments of God, yet not God the cause of their  
wickednesse. God is the cause of the action, but not of  
the euill, or qualitie in the action. For example, A man  
trauelleth his Horse by the way, he is the cause of his go-  
ing, but if his horse halt, or haue an ill pace, he is not the  
cause of his ill going.*

A cunning man striketh an Instrument with his fin-  
gers: he is the cause of the sound, but if the Instrument  
be bad, or the strings not well chosen, hee is not the cause  
of the ill sound.

The Iron rusteth, thou wilst not wite it vpon the Smith:  
Wine sowreth, the fault is not in the Vintner. In the Hea-  
uenes there is a double motion, σφονχαι ἀντίσφον: The  
fixed Starres, and the whole Globe of all, is carried about  
with one Spheare and with one motion: yet the Planets in  
themselues haue a wandring and vncertaine course. The  
like we may vsually behold in euery Clocke: the greatest  
and highest wheele moueth, and carrieth about all the  
rest: yet in this motion, some wheelles turne to the right  
hand, others to the left, and that by a contrary course.

August. ad  
Simplicianum,  
lib. 2. quæst. 1.  
*Sicut non est ma-  
la voluntas à  
Deo, sic non est  
potestas nisi à  
Deo.*

Aristoxenus in  
lib. de forami-  
nibus tibiaratu.

So then, it fareth thus with the wicked. As he that hath an euill and corrupt stomacke, if he doe eate honyn, it turneth into gall: or, as if a mans hand be out of synty, vven he would moue it one way; it turnes another: so the wicked and godles men; whereas the light of nature, Gods spirite, and his word, leadeth them one way; their owne vile inclination, their owne concupisence leadeth them another.

Now then, what shall wee say? is there varighteouſſe vwith God? doth he cause vs to commit sinnes? No, God forbid, *wickedneſſe ſhould bee in God, or iniquitate in the Almighty.* But as it is ſaid before, *Every man is drawne away by his owne concupiſcence, and is entred: but, when it hath conuictiōn, bringeth forth ſinne, and ſinne, when it is finished bringeth forth death.*

Hauing hitherto freed God from all imputation of euill, by ſhewing from whence ſinnes comes, and that God is not the author of it: We doe here meet with the Pelagian heretike (who not able to vntie this knot) affirmeſſe that the wicked are reiecteſſe, for the ſinnes which God foreſaw they would commit: and ſo contrariwise, the godly preuenting the grace of God by their meriſſe, are predeſtinateſſe, and choſen through faith, and good workeſſe, which God fore ſaw they ſhould doe: Making Gods eternall election to depend vpon our faith, and vpon our workeſſe; whereas (cleane contrary) our faith, our good workeſſe, and all the good that is in vs, doth wholly depend vpon Gods free election.

S. Paul ſaith directly, *God hath choſen vs in his ſon Christ, before the foundation of the worlde was.* If in Christ; assuredly it appeareſſe wee were vnworthy in our ſelues, and ſo Gods election is the caufe of our good vvorkeſſe. *Et cauſa non est posterior ſuo effectu: the caufe, it doth neuer follow the effect.*

The learned Schoole-man makes it plaine: *Non additio  
electio eſt quia, quia ratio fuſuris erat, ſed ex ratio elec‐  
tione ratio*

Iob 34. 10.

Iam. 1. 14.

*August. lib.  
de heret.*

Ephes. 1. 4.

Pet. Lumb.

tatis est factus : no man was ever chosen through Faith and good workes, which God fore-saw that hee shold doe : but the Faith and good workes which wee now doe, proceede from the eternall Election, which vuent before.

This doth the Apostle very plainly set downe. *God hath saved vs, and called vs, not according to our workes, but according to his owne purpose and grace, which was given to vs, through Jesus Christ, before the world was.*

2 Tim. 1.9.

## Calling.

Moreover whom he Predestinateth, them also he Called.

**A**S from the maine Sea, vvee doe strike into some Channell or Riuers : so from *Predestination* (the great depth of Gods counsell) cometh the Apostle commeth vnto *Calling*. For whereas it hath beene shewed in the opening the first point, that God of his free mercy did chiose some to life, and others hath left to perdition : in this case, if God should never *Call* men; if hee should never offer them grace, it might seeme prejudicall to his mercy : and though we did finne, yet it might be thought, our selues could not redresse it. For this cause the Apostle commeth from *Predestination* to *Calling*, that is, from Gods determinate counsell, to the meanes which he hath appointed for our saluation.

This *Calling* is two-folde : eyther outward or inward. The outward and generall *Calling*, is by the workes of God, and by his word. First, by his workes. This world it is an Vniuersitie, or a Colledge, wherein there are two Lectures, whereof every man living must be an hearer, and a learner. The first is the Philosophy Lecture,

Plut. de tranq.  
anima.

concerning Gods workes, in the heauens, and all his creatures : by the which we are taught, and daily called to know God.

This is a plaine and easie Lecture, written in great Capitall Letters, that every simple and ignorant man may reade it running. The other is the *Divinitie Lecture*, when we are exempted from the first, and led on further to know God in his word. But these Lectures ; they are exprefled together in the 19. Psal. From the 1. vers. to the 7. is contained the Philosophy Lecture. *The heauens declare the glory of God : and the firmament sheweth his handy worke. Day unto day uttereth the same, and night unto night teacheth knowledge : there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, and their words unto the ends of the world. In them hath he set a Tabernacle for the Sun, which commeth forth as a Bridegroom out of his Chamber, and rejoiceth like a mighty man to rauue his roade : his going out is from the one end of the heauen, and his campeſſe is unto the ends of the same, and none is hid from the heate thereof.*

The Diuinitie Lecture begins at the 7. verse, and continues to the 11. verse.

*The Law of the Lord is an undefiled Law, conserning the Soule ; the testimonie of the Lord is sure, and giueth wisedome unto the simple. The Statutes of the Lord are right, and reioyce the heart. The commandement of the Lord is pure, and giueth light unto the eyes. The feare of the Lord is cleane, and endureth for ever. The Judgements of the Lord are true and righteous altogether. More to be desired then gold ; yea, then much fine Gold : sweeter also then honey, and the honey-combe : Moreover by them, as thy seruants taught, and in keeping of them there is great reward.*

Touching the Philosophy Lecture : that wee are all first Called to know God by his workes; it is most apparent. For κοσμος, oft diuinariis Symbolum : the world is the Glasse of Gods Diuinitie. The Heathen Philosopher saith :

faith, *Dens sanguine in operibus*, God is euuen touched in his workes. He iumpeth with S. Paul, *Acts 17. 27.* *The Heathen by groping mighte haue found him*; for doubtlesse he is not farre from every one of vs. In the 153. Psalme, and the fist verse, the holy Prophet saith thus: *I will muse upon all thy workes, and exercise my selfe in the works of thy hands.* If a man will profit by this Philosophy Lecture, he muste vse meditation. For indeede if a man doe rightly consider the ebbing and flowing of the Sea, whereof no reason can be rendred: of the certaine course and change of the Moone, with the secret influence of the same: the nature of the Winde, no man knoweth whence it commeth, nor whither it goeth: the hugeness of the swelling Sea, girt it by Gods commandement, that it doth not ouer-flow the banckes: the raging thunder, vvhich makes all the beasts of the field to tremble: the fearefull lightning, which in the twinkling of an eye passeth from East to West: how all things keepe their appoynted course wherein they were created. As wee walke abroad in the fields, if we doe behold and view the glory of the Sun and Moone, the beautie of the Starres, the sweet Dewe, distilling Showers, greene Pastures, pleasant Meadowes, cleare Springs, thicke Woods, gulching Fountaines, the wonderfull increase of Corne, Cattle, and such like: who is hee (beholding these things, and seriously meditating vpon this Philosophy Lecture) but he must needs confesse that God doth call him, being so manifestly taught to know him in his workes?

And, as God is thus seene, and taught vnto all the heathen people by his workes, in μηχανοσμῳ, in the frame and composition of this great world: so likewise God doth call vs, by his workes, in μηροσμῳ, in the little world of man: *Homo est Celsi simulacrum, & interpres Naturae*: Man, he is the picture of the heauens, and the interpreter of Nature. Concerning God we acknowledge him to be a Spirit: concerning the world wee haue found

found it to be a body; in man we have an abridgement of both; namely, of God, in regard of his spirit; of the world, in the composition of the body: as though the Creator (vpon purpose, to set forth a mirrour of his works) intended to bring into this one little compasse of man, both the infinitenesse of his owne nature, and the hugenesse of the whole world together.

As in the world, so in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the middest, as the Earth or Centre: the Liver, like the Sea, from whence the lively Springs of bloud doe flow: the Veynes, (like Rivers) spreading themselves abroad vnto the ymmost members: the Braine which giueth lighte and vnderstanding placed aloft like the Sunne: the Senses set round about, like Starres, for ornament: the Countenance of man, full of grace and maiestie, striking a terror into all creatures. Such and so wonderfull is God in his power, that he is seene in the workmanship of the body.

But if man (as it were out of himselfe), could behold this body receiuing life, and entering into the use of all his motions; joynts, moving so actuely; Sinewes stirring so nimblly; Senses vitering their force so sharplie; the inward Powers, so excellent; the Spirit, supernaturall; Reason, so diuine; the Minde and Cogitation, so quicke and infinite; the Vnderstanding, so Angel-like; and the Soule (aboue all) *Drei xoxoyne*, the ingrauen Image of the immortall God: If a man could enter into himselfe, and consider rightly of this; he must needs be driven to confesse, that God hath Called him by those works, which are most apparent in himselfe.

Therefore as Saint Paul soundly reasoneth, in the 1. to the *Romanes*, and the 20. verse. No man can excuse himselfe: Neyther the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians, that worship the Sunne: nor the Egyptians, that offer sacrifice to all manner

manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, hee is not Called: because the iunisible things of God (his eternall power and God-head) are seene by the creation of the world, being considered in his workes: so the intent all men might be without excuse. Thus wee see, by this Philosophie Lecture, all people (whatsoever) are instructed to know God. But to his owne people, G o D reade Diuinite lectures: he Calleth and teacheth them by his word. In the 146. Psalme, and the two last verses: God hath givien his word unto Iacob, his statutes, and his ordinances unto Israel. Hee hath not dealt so with every nation, neither haue the Heathen knowledge of his lawes. So then, as in the 1. of Kings 6. 28. verse, there is mention made of three Courts of the Temple at Ierusalem, wherein God was worshipped: so here are three Courts.

First, we behold God in the frame and composition of the Heauen, and the Earth, as the great and outermost Court: then we see God in our selues, in the workmanship of the body, in the powers of the minde and soule, there is the inner Court. Lastly, with the high Priest, wee enter into Sanctum Sanctorum: that is, wee behold G o D, and learne to know him in his sacred and heavenly Word. All the Prophets, and Apostles, all the Ministers of God, they are Diuinite Lecturers, and all Nations, people, and kinred, to whom they haue and doe preach the Gospell of Christ Iesus; all these haue their outward Calling: and vnto all these, grace, mercie, and saluation in Christ Iesus hath beene offered. And hereof is that place vnderstood in the 20. of Matth. vers. 16. Many are called, but few are chosen: that is, by the outward Calling, both of the workes of God, and of his word, many are Called, (for this outward Calling is common both to good and bad) but by the inward Calling, effectually working in them a lively faith, apprehending

Wisd. 13. 5.  
By the greatness  
of the crea-  
tures and their  
beautie, the Crea-  
tor being compa-  
red might be  
considered.

Psal. 146. 19. 20

*Act. 16. 14.  
Eph. 1. 13.*

Christ: so very few are *Called*. Here in this place of S. Paul, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth S. *Augustine* expound it, in his booke *De Predestinacione sanctorum*: *Non quacunque, sed qua vocacione fit credens*: Whomsoever God hath chosen to life, him hee hath also *Called* by that *Calling*, vwhereby hee is made and becomes faithfull. *Acts the 16. and 14.* A certaine woman named Lydia *beard vs*. There is the outward *Calling*: and the Lord opened her heart, she attended to the things which Paul spake, and bee was *baptized*: there is the inward *Calling*. This then is the sound and plaine meaning of these words: *Whom he hath predestinated, those he hath called*; that is, those whom he hath chosen to eternall life, hee hath also ordained to vse the meanes of saluation, which is an effectuall *Calling by his Word and spirit*.

Hauing discussed this second point, vwhereby it appeareth, how all men liuing are *Called*, both by the workes of God, and by his word, wee may here see how the dissolute liuers and prophane Atheists of these our times deceiuethemselues. It is a common conceit, fostered in the bosome of many: yea, vile and sensuall men, they will not sticke to say: If I be sauad, I am sauad: If I be chosen to life, I am sure of saluation: If otherwise, I cannot auoyd it. Assuredly, such men, they doe speake as peruerely, and as senselessly, as if a man shoulde say, that hee would gladly be at Yorke, and yet will vse, neither horse, foote, nor Wagon, but will flie thither. For the determinate counsell of God, it doth not take away the nature and propertie of secondarie causes, it doth not take away the meanes of saluation, but rather, Gods secret counsell, it doth set those courses in order, and doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to be sought out in his bottomlesse counsell. For then vvee must

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all cry out with S. Paul. Ω βάθος τάπατε, και σοδιας, και γνώσεος δες; O the deepenesse of other riches, both of the wisedome and knowledge of God! how unsearchable are his iudgements, and his wises past finding out! But Gods purpose, his eternall decree is to be sought out in the meanes, and in the manifestation appointed for the same.

Rom. 11. 33.

The course and order of mans saluation, is like a golden Chaine; and this verse may fitly be called Jacobs Ladder, whereupon the Angels and Saints of the Church doe descend and ascend vnto God. Jacob vrestled with the Angell at the foote of the Ladder: wee must not be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely Predestination, as though we shold stay there; but Iustification and Calling, as middle-steps and degrees, whereby we must ascend vnto God. We must not pull downe the Ladder, and thinke to iumpe into Heauen. To say, If I be sauied, I am sauied; it is the Diuels diuinitie. When our Sauiour was vpon the pinnacle, hee bad him cast himselfe downe headlong, for(saith he) God hath giuen his Angels charge ouer thea, lest at any time thou dash thy foote against a stome. He left out the chiese point (in all his wayes:) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Matth. 4. 6.

No more is it here the way, to stand vpon this high point and dangerous pinnacle of Predestination, to cast a mans selfe downe headlong, desperately, saying, If I be sauied, I am sauied. In the 2. of Oz 11. verse, the Lord there promising temporall blessings, setteth downe an order and a course, how they hang together: I (saith the L O R D) will beare the Heavens, and the Heavens shall beare the earth, and the earth shall beare the corne, and wine and oyle, and the corne and wine and oyle shall beare I srael: so likewise, in the spirituall blessing of the Soule, there are meanes, and an order, how wee come vnto the same. God by his Sonne Christ, Christ by his Word;

Oze 2. 11.

his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stand fast by Faith; Faith catcheth hold vpon Christ; and so backe againe, Christ presenteth vs vnto God.

Here likewise in this Scripture; God hath chosen vs from euerlasting; there is *Predesination*: hee doth not there leaue vs, but then hee doth teach vs by his Word; there is *Calling*: This Word (through his Spirit) ingendereth Faith; there is *Instilling*: this iustifying Faith liftes vs vp vnto God; there is *Glorifying*.

Arist. Rb. lib.  
cap. 7.

Common sense and reason doth teach vs, *xai τις τὰ τέλη τὸ τέλος*: In every action, the end and the meanes of the end must goe together. The end which euery one of vs doth desire and ayme at, is eternall glory: we must be sure then to lay hold vpon *Calling* and *Instilling*, as the meanes ordayned to come vnto this end. For this is a certaine and sure ground in Diuinitie and Religion; Whomsoever God hath appoynted vnto eternall life, he hath also appynted that man to vse the meanes whereby he may come vnto the same.

To make this more plaine, let it please you to vouchsafe the hearing of an accident, which fell out very fitly to this purpose.

One *Ludonicus*, a learned man of Italie, yet wanting the direction of Gods good Spirit, and so neuer considering aduisedly of the meanes of our saluation, he grew at last to this resolution; *Si salvabor, salvabor*: It bootes not what I doe, nor how I live: *For if I be saved, I am saved*. Thus *Ludonicus*, bewitched with this desperate opinion, continued a long time, till at length he grew very dangerously sicke; whereupon he sent for a cunning and learned Phyitian, and earnestly requested his helpe: The Phyitian before hand made acquainted with his former lewd assertion, how in his health he wvould vsually say, If I be saved, I am saved: he likewise directed his speech to the same purpose, and said: Surely it shall be needisle

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to vse any meanes for your recovery, neyther doe I purpose to minister vnto you : for if the time of your death be not come, you haue no cause to feare, you shall live and doe well enough without Physicke : and if the time of your death be now come, it is vnpossible to auoyd it. *Ludovicus* musing in his bed of the matter, and considering aduisedly of the Physicians speech, finding by reaon, as meanes were to be vsed for the health of the body, so God also had ordayne~~d~~ meane~~s~~ for the saluation of the soule : vpon further conference, (vvith shame and grefe) he recanted his former opinion tooke Physicke, and so was happily cured both of soule and body at one time.

By this Doctrine of Gods loue so manifestly *Calling* vs, wee directly learne, that if a man doe thirst after his saluation; if a man would be throughly assured in his heart and conscience that God hath chosen him to eternall life, hee must not rush presently into *Predestinacion*, into Gods secret Counsell; but hee must enter into himselfe, to try and examine whether hee be rightly *Called*: for as the surest way to come vnto the Sea, is first to finde out a riuier; so concerning our saluation, the plaineſt and sureſt way to finde out the depth of Gods counſell, is first to come vnto *Calling*, vnto *Inſtituting*, which are as sweet and lively Springs flowing from the ſame.

Wee know, and ſee daily by experience, wee are not able to diſcerne, wee cannot pierce with the eye, to ſee what matter the Sunne is of; but wee can plainly ſee, and manifestly perceiue, both beames, and heat, and light, proceeding from the ſame. So here (concerning the firſt point of *Predestinacion* alone) we cannot conceiue it, wee are not able to pierce it, for it is the way which the Eagles eye hath not ſene; but *Calling* and *Inſtituting*, which are as heat and light proceeding from the ſame, thofe vve may as comfortably perceiue, as we doe ſenſibly feele the heat and operation of the Sunne. Here then is the dutie

of a true Christian, here is the part of a religious and good man indeede, not to venture his saluation vpon a bare speech and presumption of *Predestination*; but to vse all meanes possible which God hath ordained.

That hee may truly be *Called* to heare the Word of God, and to ioy in the hearing of it, with loue, and with a desire to profit, that he may be *Instified*, (when he hath heard) to be fervent in prayer, zealous of well-doing, and abundant in all good works of Charitie, that hee may be *Glorified* in the life to come; to consecrate both soule and body, and all the whole course of his life vnto God, that growing vp from faith to faith, from vertueto vertue, from hearing to beleeuing, from *Calling* to *Instifying*, at length, Gods Spirit may certifie our Spirits, that wee are his, our bodies his, our soules his, and wee settled and sealed vp in a Christian ioy for euer.

Wherefore, I beseech you all by the mercies of God, and I intreat you, as you hope to stand with comfort before God and his Angels at the last day; every man lay hold vpon his soule betimes: doe not esteeme the loue of any thing in this world, more then the loue of God, purchased in his Sonne Christ Iesus. Take heede, and beware of this prophane speech, *If I be saved, I am saved;* vtter it not in word, thinke it not in heart, away with it: For God is not the cause of our Condemnation, it is our selues. (Woe vnto vs wretches) we our selues are the workers of our owne destruction. *Wisd. 1.13. O seek not death in the error of the soule, and destroy not your selues with the workes of your owne bands!* *Bis interimus ut quis suis armis interimus.* Every man may catch hold of this Chaine, worke and make sure his saluation, and striue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and care leesse course of life; nor on the other side curiously prye into the hidden counsell of the Lord, but every good Christian, with an humble spirit, with an honest minde, with

vvith a chearefull and good heart, seeke to apprehend those meanes vwhich G o D hath appoynted for his saluation.

## Iustification.

*Whom he hath Called, those he hath iustified.*

HE third Lincke of this Chaine is *Iustification*. It is a Principle in Reason : *Actio perfecta non recipitur, nisi imperfecta primo :* An habit is not gotten at the first, the worke of our Regeneration is not wrought on a sodaine. But as the Psalmist saith : *The goaly grow from strength to strength.* And the Wise-man sheweth how : *The light of the righteous shineth more and more to the perfect day :* So here, the Apostle (foote by foote) leadeth vs from one degree vnto another, till at length, we may come to make our Election sure. This *Iustification* it goeth a step farther then *Calling*. For *Calling* is an inlighning the minde with spirituall knowledge : *Iustifying*, an establishing of the heart with a grounded persuasion : *Calling*, is the beginning of conuersion, but *Iustifying* is a full clearing of the heart : *Calling*, is the first change of one that is regenerate, but *Iustifying* is the full persuasion of the Soule, when the Spirit of grace resteth in vs, and wee settled and truely sanctified in an holy and Christian course of life.

Psal. 84. 7.

Pro. 56.4.18.

So then, when wee haue not onely sorrowed for sins past, which is the first step of our *Calling* : but further, when wee are renewed in spirit, and so changed in our life, that for the most part, our thoughts, vvords, and workes are guided by the good Spirit of God (for,

*The golden Chaine of mans Salvation.*

Rom. 8. 14.

as many as are led by the Spirit of God, whose are the sonnes of God) then wee may assure our selues, that wee are *Instituted*. Howsoeuer we be chosen from the beginning by Gods loue, and after *Called* by his word, yet there is neuer assurance vnto vs, vntill the holy Ghost hath sealed it vp in our hearts, which sealing is our *Institution*.

Prou. 27.19.

Thus, to assure vs of our *Institution*, it is not enough to be *Called* to the knowledge of our saluation in Christ by his word; but after this knowledge to lay holde vpon Christ by a working Faith, and so to hold on and continue still, an holy, Christian, and sincere course of life, that at length, as *Salomon* saith, *In water, face answereth face*; so in this worke of our *Institution*, our Spirit may answere vnto Gods Spirit, that wee are his. Even as the pure and Chrystall-glasse doth lively represent the Image vvhich is set before it: so the heart once *Instituted* by a lively Faith in Christ, in some good measure, doth exprefſe the Image of God, and striueth to come vnto this marke, which is here propounded, namely, our *Glorification*.

  
**Glorifying.**

*And whom be Instituted, them also be Glorified.*

Aug. de Symb.  
lib. 3.

HE fourth Lincke of this Chaine is *Glorifying*. Which *Glorifying* is the highest step of *Salomons* Throne: it is that exceeding great reward which God promised vnto *Abraham*; it is that eternall waight of glory, whereof I neyther know how to beginne, nor how to make an end of speaking. *In vita eternall, facilius possumus dicere quid ibi non sit, quam quid ibi sit:* In describing the glory of the world to come, it is easier to exprefſe what is not there, then what is there. Forthere is no discontentment nor griefe, no faintnesſe nor

nor infirmitie, nor mourning nor miserie, no corruption nor death; but ioy, and fulnes of ioy for euer; such ioy, as if wee had once tasted, wee would despise the pleasures of a thousand vworlds in hope of assurance to enjoy it. For, after wee haue vvaded through the miseries of this life, at length (in the twinkling of an eye, in a moment, with the sound of a Trumpet) we shall be carried into the heauenly Paradise, into *Abrahams* bosome : thousand thousands of Angels and Saints, shall receiue vs with ioy and singing: Our meat shall be that bread of life, and that heauenly Manna which will taste like whatsoeuer thing we desire: our drinke shall be the water of life; which if we haue once tasted, we shall never thirst againe ; our mirth and musick, shall be the song of the Saints: *Alleluia, honour, and praise, and glory be unto him that sitteth upon the throne, and unto the Lambe for euermore.*

*Reue. 5. 13.*

There shall we reioyce continually in the presence of the holy One. We shall be his Saints, and he shall be our God: neither shall we feare death any more, neither sorrow, nor crying, nor feele any want againe.

The Lord of hosts, who is the king of glory, hee will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments shall be washed pure in the blood of the Lambe, and all teares shall be washed from our eyes.

There shall we see the Courts of the Lord of hosts, new Jerusalem, the city of the great King : Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himselfe shall be our light, and with him, we shall shine as the starres in heauen. Here shall wee be clothed with white robes, the innocencie of Saints; wee shall haue Palmes in our hands, in token of victory; Wee shall be crowned with a diadem of pure gold, which is immortallity: and seruing God a while in this short life, there shall we haue riches, without measure; life, without death; libertie, without thraldome; solace, without ceasing; and ioy,

without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of God, in glory, is light vnto their eyes, musicke vnto their eares, sweetnesse vnto their taste, and full contentment vnto their hearts: where, in seeing, they shall know him; and in knowing they shall possesse him; and in possessing, shall receeue eternall blessednes, that blessed eternity, the garland we runn for, and the crownewe fight for In a word: Here we shall come vnto the end of all our desires, for what else is our end, but to come to that endlesse glory which hath no end.

1 King. 10. 6.

The Queene of Sheba, when shee had scene the riches and royaltie of Salomon's Court, she said vnto the King: *It was a true word, which I heard in mine owne land, of thy prosperity and happynesse, but now I have scene it with mine eyes, loe, the one halfe was not told me:* so concerning the glorious fruition of eternitie, in the life to come, whatsoever may possibly be deliuerner by the tongues of men, yet undoubtedly the one halfe cannot be told vs.

By this place of Scripture (thus rising by degrees) the Katharists, the family of Loue, and the Puritans of our times, would gather this conclusion. Forasmuch, as here are certaine degrees set downe, whereby the members of the same doe grow vp in Religion: therefore now in this life by a godly reformation, wee may attaine vnto perfection.

This selfe-conceited and headstrong opinion of theirs, hath beene the first caule, and ground of all the troublous contentions, which long since haue beene raised; and now (at this day) are continued in our Church. For diuers men, while they take them selues (as Job saith) the *Onely-wise men*, and pure in their owne eyes, dreaming still of a certaine imagined perfection, they never cease to be clamorous to the Christian Prince, troublesome to the quiet state, and diuers of them very dangerous people to the whole Church of God. In this verse of our text, there is an end propounded, there is a marke set vp, whereunto every Christian

Christian must labour to attayne, and striue by all good endeauour to come. But ( alas ) who can say his heart is cleane ? and man that is borne in sinne, and conceiued in iniquite, while he is clothed with sinfull flesh, how can he attaine perfection ?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine, and an vndoubted truth. For if every member be imperfect, how can there be perfection in the whole ? *Perfectedio nostra magis constat remissione peccatorum, quam perfectione virtutum :* our perfectiōn on consisteth (rather) in the forgiuenesse of sinnes, then in the perfection of vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man trauellēg a long iourney to a farre Citie, he doth not continually goe, but he resteth here, and stayeth there; he bayteth in one place, and lodgeth all night in another, yet still he is going forward, and holdeth on his iourney : so in this life we are Pilgrimes, we are trauellers, and howsoeuer we doe seeke another Country, and striue to come vnto the Citie of rest, yet in this iourney vvee wander often out of the way, we take many fals, we haue many impediments; neyther is it possible the light of our Faith should hold out, and never be darkened in this pilgrimage, till in the life to come we be made Citizens of that heavenly Ierusalem which is aboue.

We conclude then with the sweet and modest saying of good S. Augustine: *Hec est perfectio Christianorum, ut agnoscant se nunquam esse perfectos :* herein standeth the perfection of a Christian, to acknowledge himselfe never to be perfect.

Now it remaineth (as was promised in the beginning) to shew the mutuall coherence of these words, and knit vp againe the Lincks of this Chaine together.



## The Conclusion.



Ere, in foure words are contained the foure causes of our saluation : in *Predestination*, there is the efficient cause, which is Gods loue : In *Calling*, there is the materiall cause, which is Christ's death, opened in his Word : In *Instifying*, there is the formal cause, a lively Faith : In *Glorifying*, there is the final cause, which is euerlasting life.

Thus in *Predestination* we behold God the Father chusing, of his loue : In *Calling*, wee heare God the Sonne, teaching by his word : In *Instifying*, we feele the comfort of God the holy Ghost, sealing by his Spirit. The fruit of all which : of Gods loue, *Chusing*; of Christ's word, *Calling*; of God the holy Ghost, *Conforing*; the effect of all these is our *Glorification*.

So that, as wee doe see farre vwith our bodily eye, yet reach farther with Reason, which is the eye of the minde, but Faith (which is the eye of the Soule) out-stripeth both : So, *Calling* enlighteneth the minde vwith spirituall knowledge : *Instifying* goeth further, and sealeth vp the heart vwith heauenly comfort : *Glorifying* out-stripeth all, and doth rauish the soule with immortallitie.

Every one of vs after this life, we desire and hope to inioy eternall glory. Behold, *Conceditur in Predestinatione*, *promittitur in Vocatione*, *ostenditur in Instificatione*, *percipitur in Glorificatione* : In *Predestination*, there is the first grant; in *Calling*, it is directly promised; in *Instifying*, it is plainly shewed; in *Glorifying*, there is liuery and season, the full possession of all.

In *Predestination*, God bestoweth on vs his Loue : in *Calling*, he granteth the blessing of his Word : in *Instifying*,

Bernard.

fying, hee yeelds the fruit of his Spirit: in *Glorifying*, hee doth wholy giue vnto vs himselfe.

Here are the sweet Springs issuing out of Nilus, the head whereof cannot be found: here are the foure pleasant Riuers which water Paradise, and then run through the world: which passe through the Soule with a diuine vertue, and so comfortably coole all our spirituall heare. Here is the holy and precious Oyle, poured vpon the head of *Aaron*, the exceeding loue, and faineſſe of *Grace*, poured vpon our head Christ Iesus, and running downe to the skirts of his cloathing, to every particular and p̄nitent member of his Church.

Here we may see the spirituall regeneration of the Soule, shadowed out in the firſt Creation of the world. In *Predestination*, there is the huge and vailt deepe; the darke forme whereof could not be discerned: in *Calling*, the ſeparating of light from darkneſſe, of knowledge from ignorance in the ſoule: in *Inſtituting*, the Sunne is created, the bright beames of his Grace ſhine in our hearts: in *Glorifying*, we may behold the new *Adam*, framed after the Image of God, and placed in the paradise of immortall ioy.

Obſerue here (if you please) the kindneſſe of a louing Father, who hauing many ſonnes, beareth ſecret affection to ſome one; there is *Predestination*: this affection in his good time he declareth, by making his will knowne, and his loue manifest; there is *Calling*: after this *Calling*, hee caueth him to take vp his inheritance in Court, and giueth him Earneſt, in token of aſſurance; there is *Inſtituting*: laſtly, he enters into his Father ioy, and is made heire of all, there is *Glorifying*.

Againe, in *Predestination*, the heauenly Husband-man chufeth out a plot of ground at his owne pleasure: in *Calling*, he ſoweth it with the ſeede of his Word: in *Inſtituting*, he waters, and cheriſheth it with his Spirit: in *Glorifying*, he reapes and carryeth into the Barne.

John 1.16.  
Of his fulneſſe  
have all we re-  
ceiued.

Gen. 1.

2

4

16

26

Gen. 45. 5.

Gen. 41. 14.

Psal. 105. 19.

Gen. 41. 42.

Lastly, behold apparantly in *Predestination*, how Joseph long before was tolde into Egypt, by the determinate counsell of God : by *Calling*, how hee was loosed out of prison, and deliuerner from the bondage of sinne: by *Justifying*, how his cause was made knowne, and so acquitted innocent: in *Glorifying*, how he was clothed in purple, placed in the Kings Chariot, and made the chiefe of his Kingdome.

Now then, as Saint Paul saith to the *Romanes*, *What shall wee say to these things?* in like sort, what shall wee say to these so excellent, so sweet, so diuine Mysteries? to these so comfortable testimonies of Gods loue? to this Ladder of *Jacobs*, whereupon none but Angels doe ascend? to this inward working of the Spirit, vwhich bloweth where it listeth? to this diuine and hidden purpose, which cannot be deceiued? to this ineffable glory of the Sonnes of God, vwhich they doe expect and looke for? what shall we say more effectuall, more comfortable: Can any thing be set downe more plainly, or knit vp more briefly? can any demonstration be concluded more soundly? Whom the Lord hath *predestinated* before all time, those doth he *call* in time: whom hee  *calleth*, those he doth *justify*: and whom he *justifyeth*, those will he *glorifie*.

Thus then may every true Christian conclude, for the comfort of his Soule, and the assurance of his saluation for euer: I am *Justified* truely, by a lively and working Faith, therefore I am *called*: I am *called* effectually by his word, therefore I am *predestinate*: I am *predestinate* and chosen of his free loue, from eternitie, and therefore I shall be *glorified* vnto all eternitie againe. O settled comfort! O sweet conceiuued hope of joy! That joy, which strength of Hels tenne thousand, can neuer take away. Wherefore should vpee feare? whereof shall wee be afraid? No, no force so mightie, so puissant, able to ouer-throw vs. No terror of sinne, no plagues of death,

death, no rage of the world, no power of the Devill himselfe. In all these wee are more then conquerours. For all things shall turne to the best to them that are settled in Gods feare.

That wicked and most dangerous Conspiracie plotted against the Lords Annoynted, when it came to the very pinch, when it was brought to the very heighth, was not all turned topsy-turvy, and vterly disappoyneted? This day we doe acknowledge it with thankfull remembrance; this day, wherein wee are all met together, in a most happy and blessed peace; this day doth plainly vvitelste, that hee had the deliuernace, wee feele the comfort; the Church hath an endlesse blessing, and God hath his everlastinge prayles. O behold what it is to be knit vnto God. For whom hee doth loue, vwho is able to vvrong them? whom hee hath chosen, how can they be reiecte? whom hee doth call, how shall they be shut out? whom he doth iustifie, who dare accuse them? whom God will gloriifie, how can they be forsaken? Seeing my soule is linked to that Chaine, which can never be vnloosed, my soule grounded vpon that foundation which can never be shaken, what shall make vs to despayre? nay, what is it shall make vs to wauer, or doubt of the singular loue of God, which he beareth towards vs, in his Sonne Christ Iesus? What shall separate vs from the hope of immortallite, in the life to come? shall the wearisomenes of this troublesome life? shall the discontentments of this transitory world? shall a little sicknes, shaking this brittle houle of clay? No, all the afflictions of this life, which are but for a moment, they are not to be accounted worthy that exceeding, surpassing, eternall waight of glory. For God hath chosen vs before the world, he hath called vs out of the world, he hath iustified vs in the world, and he will gloriifie vs in the world to come. God hath Chosen vs not being, he hath Called vs being enemies: hee hath Iustified vs being sinners: and hee will gloriifie vs being mortall

Gowry.

mortall wretches. Therefore wee may chearefully sing with David; *Misericordia Domini, ab aeterno in eternum:* The mercy of the Lord is from euerlasting to euerlasting: From euerlasting *Predestination*, to euerlasting *Glory*; the one hauing no beginning, the other no ending.

This blessed fruition of Glory and Immortalitie, that wee may feele the comfort of it in our hearts and consciences now in this life, and hereafter injoy it in the life to come, the Lord grant, euen for his blessed Sonne Christ Iesus sake: to whom, with the Father, and the holy Ghost, three Persons, and one euer-living God, be ascribed all power, glory, prayse and thanksgiving, for euer and euer. Amen.

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F I N I S.

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T H E

# THE SECOND SERMON.

The fearefull point of *Hardening*.

EXOD. IO. 20.

*And the Lord hardened Pharaohs heart, and he did not let the Children of Israel goe.*



HE heart of man is deceitfull, and wicked aboue all things, who can know it? Although the heart of man be so little, that it will scarce serue a Kite for a baite, yet there are not more windings, nor more turnings in a Maze, or in a Labyrinth, then are in the heart of man. Ier. 17.9.

Heathen were so forward in acknowledging a diuine power, that rather then they would be without a God, they gaue diuine honour to any kinde of creature. The Assyrians worshipped Idols, the Persians Starres, the Egyptians Plants, and all maner of Beasts; the Grecians their owne conceits; and the Romanes made their Cittie a shop for all kinde of Gods.

So many were the windings, and so infinite the tur-

August. de Ci-  
uitate Dei.

Psal. 14. 1.

Zeph. 1.12.

Psal. 10. 12.

Ezay 29. 15.

nings of the Heathen touching diuine worship, that *Varro* obserued in the world three thousand Gods. The dissolute and cunning Atheist hee hath a fetch by himselfe alone, and lets loole the reynes, and followes the stremme of his sensuall affections, because he conceiuers in his heart, and cleane contrary to the heathen, saith, *There is no God at all.* There is a third kinde, who though in shew they outwardly acknowledge God, yet they againe haue another winding, secretly to themselves, they plod on, swallowing any sinne : for why? *The Lord will neither doe good nor evill:* Because there is not present punishment for every sinne. *This all is well; no harme shall happen unto vs;* for God careth not for anything. Lastly, in these our dayes, there is a fourth sort, who haue a more strange turning then all the former. For, many hauing a generall notion of Gods omnipotencie, hearing and reading sometimes of Gods Election and Reprobation, (vwhereof they vnderstand no ground nor conceive aright) they vvill presume to commit any sinne; for (say they) *All is in God, no man can resist his power,* if bee  
*bash chosen mee to life, I am sure for one, if otherwise (as* hee did with *Pharaoh*) he hath appointed me *a Vessel of*  
*b. Wraib,* and it is not possible to be auoyded.

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, eyther every Creature a God, or else no God: eyther a God that regardeth not sinne, or else a God that causeth vs to sinne. *These in-*  
*nings and deuises in the sight of the Lord, are esteemed as clay*  
*before the Potter.*

To conuince the palpable errors of the three former, I hold it not conuenient: For to thinke there is any one here present, who doth acknowledge no God at all, or such a God as regardeth not the actions of men, I hold it wrong to this holy assembly, and I hope better things of this Christian audience.

But to meete with this latter sort, vvhio hauing all good

good meanes of their saluation, doe inwardly fall away from God, and yet in their wilfull ignorance would shifte off, and shoue the cause of their condemnation vpon God: For such chiefly, haue I vndertaken the exposition of this Scripture; in opening vvhерeof I vvill touch these five points:

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The Meanes to avoid it.

## There is an Hardening.

Concerning this first point. There are in the Scriptures two Greeke Verbs, which are commonly vsed for this Hardening. The first is, *γλῡω*, which doth properly signifie, to dry vp and wither, vsed often in the 3. to the Hebrewes, 8. 13. 15. verses, *μὴ ὀκληρύντε τὰς καρδίας ὑμῶν*, Harden not your hearts. The other Verbe is *πλεξω*, which signifies to obdurate or to make hard, Ephes. 4. 18. *ὅτι τινὲς πλέξωσι καρδίας αὐτῶν*; They became strangers from the life of God, through the hardness of their hearts. Having thus recourse vnto the Greeke Tongue, we shall see, that in the heart of man first there is a drying vp, and a certaine withering: For in naturall things, and also in the soule, as there is a watering which is good and comfortable, so is there a drying vp and withering, vvhich is dangerous and hurtfull. In the earth there is a vwatering, for the Hils are the teates, and the Springs the milke to moysten, and to water the vallyes. Psal. 104. 10. *He sendeth the Springs into the Rivers, which run amongst the hils.* In the earth there is a driesse, for (saith Ioeil)

## The fearefull point of Hardening.

Ioel 1. 20.

The people mourne for want of moysture, the riuers of waters are dried vp, and the trees of the field are withered. In the body there is a watering, for the Liver is the Spring of bloud, that runneth into euery veyne, and therefore Salomon calleth the Liver, The golden Well. In the body there is a withering, for David complayneth in the Psal. 22. 15. *My moysture is like the droughte in Summer, and my bones are dried vp like a potshard.* As in the earth and body of man so likewise in the soule there is a watering and a withering. In the 4. of Saint John and 14. verle, there is mention of a Well of living waters for the soule. The preaching of grace in Christ is called the watering of Apollo. The Prophet Esay saith, *With ioy ye shall draw waters out of the Wells of saluation.* Contrariwise, where this grace doth not water, there is withering : *Si Spiratus irrigatio defuerit, omnis plantatio exarescit :* Euery planting that hath not the watering of Gods Spirit, it withereth and dryes away, therefore saith the Psalmist, *The godly, they are like the tree planted by the riuers fide;* there is watering : but the ungodly are as a Garden that hath no water, and as the Oaken leafe that fadeth ; there is withering.

Greg. Mag.

Psal 1. 2.

Esay 1. 30.

Job 38. 30. 31.

Psal. 147. 13.

The other Greeke Verbe is πρέσσω, which signifies to *Harden.* There is *Physice & ethice vicissitudines* : there is a naturall and spirituall Philosophy. In the naturall course of things, there is a congealing and an hardening, as of the Ice and Frost, which Job very fitly calleth, *the bands of Orim* ; because by the colde East and North windes, the water becomes as a stone, and the clods are bound together. Contrary to this *Hardening* there is a melting; *Hee senteke out his word and melteth them.* As when the Frost doth giue, and the showers fall, vwhich Job calles in the same place, *the swet influence of Plesades.* Both in Nature and in the Scule also, there is a *Resoluung* and an *hardening*: *Dent. 32. 21* the word is called *Dew,* and there is a thaw or spiritual melting, when the heauenly dew

dew doth cause the soule to giue and resolute into teares of Repentance: so in the 2. of the Kings 22. 10. *Iosias* heart did melt when he heard the Law read. When King *Danid* had committed Murther and Adultery, very grieuous sinnes; he neuer bethought himselfe of the matter, but beganne to congeale, and to be hardened in his sinne; but as soone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons Fleece*) had drunke vp the heauenly dew, then presently *Danid* beganne to relent, his soule melted with sorrow, and as appeareth in the 51. *Psalme*, he resolued into teares of Repentance. *Hezechias*, when God had giuen vnto him a sodaine and triumphant victory ouer the Hoast of *Zenacherib*, presently after in the pride of his heart hee forgat G o d, and beganne to congeale in sinne; but as soone as the word of the Lord came vnto him by the Prophet *Esay* then presently his heart melted, the bloud of his soule flowed forth in his repentant teares; as appeareth in the 38. of *Esay*: *H e turned his face unto the wall and wept bitterly.*

*Esay 38. 3.*

Now, as there is a melting, so also there is an hardening in the soule, and that is, when the custome of sinne hath beaten such an hard tracke, and so trampled the soule, that the word of God, (the seede of life) cannot enter. This is expressed in the 13. of Saint *Mattthen*, by the Parable of the Seede that fell by the high-way side, where there was such an hard way, such a beaten path, made by the common entrance of sinne, that the seede could take no roote, but the Diuell comes like a *Hury*, and deuoureth it before it can enter: For example here of wee will take *Cain* and King *Pharath*, whom my Text concerneth: *Cain* having flaine his Brother *Abel*, and committed horrible murther, the word of the Lord came vnto him saying, *Where is thy Brother Abel?* did *Cains* hart, relent? did he confesse and say *I haue sinned!* or did he resolute into teares with *Danid*? no such matter, but first he

answered with a soule word, *I cannot tell where he is*: then he despised the Lord to his face; as if he shoud say, *You may gae looke him, am I my Brothers keeper?* Marke but this answere of *Cain*, and his carriage therein, and you neede no other example of an heart that is hardened: neither affection in kindred could touch him, nor shame of the world checke him, nor the blood of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts rayse him, nor (at last) the quickning word of God, which is powerfull to raise the very dead: none of these could any whit reviue him. *Triplex circa pectora ferrum*, as *Iob* saith of *Louisathan*, *His heart was harder then the nether millstone*.

Horat.  
Tob. 41.15.  
Pharaoh.

Exod. 7.23.

1 Kings 13.

*Pharaoh*, when the word of God came vnto him by *Moses* and *Aaron*, he was so farre from yeelding, that hee seemed presently as though he would haue foughte with God: *Who is the Lord? I know no Lord, neyther will I let Israel goe*. And whereas the word, and Miracles ioyned with that word, were sufficient to conuince any liuing, *Pb.raohs* heart was so stony, that though by a strange miracle all the water in the Land were become bloud, and did fauour most vnwholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cryed to the Altar of *Ieroboam*, *O Altar, Altar, heare the word of the Lord*: the Altar heard and clane asunder. But the word of God, which in *Ier. 23. 29.* is called an hammer, because it bruseth the stony harts of men, this hammer with ten miracles gaue ten mighty strokes at *Pharaohs* heart, and yet it could never bruse it.

Thus we may plainly see, there is a watering by Grace, and a melting by Gods word, as appeareth by *David* and *Hezeckiah*, who resolute into teates. Againe, through want of grace, there is a withering, and by custome of sin there is an hardening, as in *Cain* and *Pharaoh*, whose harts the word of God could not pierce, but the more they were beaten on, the more hard and flinty they became.

## God hardeneth not.

 T remayneth in the second poynt to discusse, whether this *Hardening* be of God. In opening whereof it is very strange to heare how vntruely, how vncaritably wee are char ged by our Aduersaries, not onely *Campian* and *Bellermine*, but especially in certaine Articles or *For cible Reasons* lately published, wherein it is directly set downe, that the Protestants doe make God the *Author* and *onely cause* of sinne, that they deride Gods permission; and plainly affirme, God is worse then the Diuell, and so are bound in conscience never to aske God forgiuenesse for their sinnes. Oh fearefull blasphemy, and vwords vnseemely Christian eares! Where is modeſtie? where is truth and Christian pietie? Is this our doctrine? doe wee thus teach? No verely: both in word and writing wee acknowledge the Lord our God to be full of compassion and loue, the bowels of his mercy sweet and amiable; hee would not the death of any, he is gracious and kinde, and gentle, and ready to forgiue, and (to the death) wee affirme, more then most holy, pure and iust are all his workes and wayes: therefore the Lord be iudge betweene them and vs, and lay not this sinne vnto their charge.

Article 5.

Touching this doctrine, how sinne first came to be, how it came in, where it first tooke beginning; and that God is not the Author of it, I haue shewed heretofore in handling the *Golden Chaine*, the meanes of our saluation: namely, that the Diuell was *primitius Peccator*, the first offender: for hee sinned from the beginning: so that from him sinne first boyled vp, as out of the maine Sea; from Sathan when it comes to *Adam*, it ariseth as

John 6.

out

out of a Spring; from the Spring it is referred in nature, as in a Conduit; from nature conveyed to concupisence (as by a pipe) and from thence doth flow all the mischiefe and wickednesse that is in the life of man. Well then: if sinne doe proceed from the suggestion of Sathan, working through our owne Coneupisence; and so God wholly freed from all imputation of euill: why is it so often laid in the Scripture, Deut. 2. 30. *And the Lord hardened the heart of Sihon King of Hesbon, and made him obftruate: Iofb. 11. 20. It came of the Lord to harden their hearts: and here often in the Booke of Exodus, And the Lord hardened the heart of Pharaoh?*

To make this plaine: it is a poynct well knowne to the learned, that this speech (where it is said) *God hardened;* the Hebrew Dialect doth signifie a permission, and not an action. Verbes that signifie to doe, they often expelle a suffering, and not a doing. *Destruxit et non deseruit,* God is then said to Harden when he doth forsake. *Impio cum non retrahit a malo culpe, decursum dimittere.* As the enduing with grace is the effect of Gods Election: so the with-holding of his grace is the effect of Reprobation. *Deis inclidere est clausis non aperire,* saith Saint Gregory vpon the 12. of Job and 14. verse. Euery action hath his qualitie from the roote of the affection, and from the intention of the Author: *Deus autem quoad peccatum non habet positiue velle, sed tantum privatiue:* Touching sinne, God hath no positiue will, but onely in regard of former sinnes, a priuation of his grace. To be short: God doth Harden, as Saint Augustine saith, *Non malum obviendendo, sed gratiam non concedendo,* Not by causing vs to commit sinne, but by not granting vnto vs his grace. I, but how comes it to passe that wee as well as others, are not partakers of Gods grace? why haue not we also his good Spirit to direct and guide vs? Saint Augustine makes it plaine againe: *Non ideo non habet homo gratiam, quia Deus non dat, sed quia homo non accipit:* Men become hardend,

Flaccus Illiricus.  
P. Lomb. lib. 1.  
Dist. 41.  
Tho. Aquin. 1.  
1. q. 23. art. 3.

August.

August.

hardened, and want the Spirit of Grace: why? not because God doth not offer it vnto them, but because they receive it not when it is offered. For example, one of vs being sick and like to dye, the Physitian knowing our case, he takes with him some preseruatiue to comfort vs, and comes to the doore and knockes; if wee will not, or be not able to let him in, we perish and die, and the cause is not in the Physitian, but in our selues that lets him not in. Αρρεπτης νοσης: Sinne is a disease, whereof we are all sick; for we haue all sinned: Rom. 6.12. Christ, he is the Physitian of our loules: *Venit de Cælo medicus Medicus,* quia per totum vobis, succedit agrotis: Christ the great Physitian came downe from Heauen, because all mankinde was generally infected. Hee comes to the doore of our hearts, and there he knockes. Rev. 3.20. *B. holi, I stand at the doore and knocke.* Hee bringeth with him ἡγέρη τῆς ζωῆς, the bread of life, his eternall Word, to comfort vs, if wee let him in, if wee open the doore of our hearts, hee will come in and suppe with vs, as hee did with *Mary*, and forgiue vs all our sins; but if wee will not, or through long contagion of our sinne be not able to let Christ in, wee dye in our sinnes, and the case is evident, not because Christ doth not offer grace and comfort vnto vs, but because we receive it not when it is offered. *Alersto perseruptus qui non Medicum vocat, sed ultrò vensem videntem respicit:* worthily doth that sickle Patient perish, who will neyther send for the Physitian himselfe, nor accept of his helpe when it is offered.

More plainly thus: In the 14. of Saint *Mattew*, our Sauiour vvalking on the sea, he bad Saint *Peter* come vnto him, who walking on the water, seeing a störme and tempest arise, his heart failed and he beganne to sincke: vpon his cry vnto our Sauiour, hee presently stretched forth his hand, tooke him into the Ship, and sauod him. This world (wee know by daily experience) it is a Sea of trouble and misery: our Sauiour (as he did to S. Peter)

so most louingly he willeth every one of vs to come vnto him: as wee walke, stormes and tempests doe arise, through frailty of our flesh, and the weaknesse of our faith, we begin to sink, our Sauour he stretcheth forth his hand, he giueth vs ἔχειν τὸν ζωὴν τὴν; his Word, his Sacraments, the good motions of his Spirit to sauе vs from sinking, and to keepe vs in the ship of his Church: if wee refuse these meanes, we perish, we sinke in our sinnes: why? not because Christ doth not most kindly put forth his hand vnto vs, but because in want and distresse we lay not hold vpon him, *This is condemnation, that light is come into the world, men refuse it, and loue darkness more then light.* Our blessed Sauour with great louing kindnesse hee doth invite all men to his great Supper, if wee make excuses, or wilfully refuse to come, he may iustly pronounce, *None of those that were bidden shall ever taste of my Supper.*

John 3. 19.

Luke 14. 24.

Jonah 2. 8.

Ambrose.  
Nemo eum amittit, nisi quis dimittit.

Aug. confess.

Exod. 1. 11.

Therefore let not men deceiue themselves, and complaine as though God did harden their hearts, and denie them grace and mercy; for as Jonah saith in his seconde Chapter and 8. verse, *They forsake their owne mercy.* Deus prior in amore, God never hateth vntill he be first hated; and so I conclude with S. Ambrose, *Nemo iesus Christum potest auferre, nisi te illius auferas:* No man can separate Christ from thee, except first thou dost separate thy selfe from him.

This is plainly to be obserued in Pharaob, had hee (being long before peaceably settled in a rich and mighty Kingdome) made right vte of the blessings of God, had he at the first, or oftentimes after, yeelded to the word of the Lord, he had never come to the state of Hardening, nor left himselfe such a fearefull spectacle of Gods wrath for ever. But Pharaob feeling wealth and reunew coming so fast and abundantly, that hee builded new Cities (*Pithom and Raamses*) to lay vp his treasures, his heart was so bent and set vpon covetousnesse (such multitudes of people moyling and labouting in fundry works for his profit)

profit) that in no case hee could endure to heare of their departure. First, hee said flatly, they should not goe : Secondly, he sought to shift off the matter, affirming the Miracles not to be done by Gods hand, but by enchantment : Thirdly, hee yeelded they should offer sacrifice, but onely in their owne Land : Fourthly, hee was content they should goe sacrifice out of his Land, (but still hee would condition with God) *None but the men shoulde goe:* Fifthly, the men should goe, the women goe, the children goe, but their sheepe and Oxen (wherein their wealth stood) should not goe.

Thus *Pharaob* (through a wretched and grapple mind) neuer left winding and turning, dallying, and presuming of the Lords mercy and patience, till adding one linne vnto another, his heart became hardened : Nay, notwithstanding so many Miracles, and that before he confessed the Lord to be G o d, *be and his people sinfull,* and earnestly desired *Moses* to pray for him, yet contrary to his owne thoughts, and against his owne knowledge, vvhene hee saw the people of Israel vvere gone, hee flyes to strength of warre, hee calls his Captaines, hee musters his people, he gathers his Chariots, he pursues with all might and maine, till at last both hee and his (ouerwhelmed in the sea) received the fearefull and finall iudgement of wilfull disobedience. Now then, let all the earth know the goodnesse of the Lord, and wisely obserue his loue vnto mankinde for euer. It is true, *Pharaobs heart vvas hardened*, and hee, vwith his Nobles, vtterly ouer-thrown. But before his ouer-throw all meanes possible that could be, were vsed to winne *Pharaob*. Blessing vpon blessing before received; punishment vpon punishment after inflicted : *Moses* still and againe prayed for him; *Aaron* euer and anon perswaded him; the plagues to astonish him were sodaine and exceeding wonderfull; the deliuernace to win him, was present and more miraculous; the Enchanters confessed, the people cryed out, his seruants vvere

Exod. 5. 2.

Chap. 7. 11.

8. 25.

10. 11.

v. 24.

Obserue here how fearefull a thing it is wilfully to sinne against our owne conciences.

The fearfull point of Hardening.

offended, Egypt was almost quite destroyed, the Land of Goshen was still vtouched, God againe, and againe, and still againe was intreated, and yet Pharaoh remayned obstinate. Shall we then say that God hardened Pharaobs heart? Be it farre from vs: for it is directly set downe in the 9. Chapter, verl. 34. *And when Pharaoh saw the baile and thunder were gone, he sinned againe, and hardened his heart: And againe, chap. 8.verl. 15. When Pharaob saw that he had rest, he hardened his owne heart.*

Ob, I would to God it were onely Pharaobs case, and that vvee also being Christians, did not abuse the long forbearance and much louing kindnelle of our God. For now the feare of the storne is ouer, but euen one yeere or two: now that our louing God through his vnspeakable mercy hath so sweetly let all in order, that all Nations round about vs stand amazed; now that he hath settled amongst vs a most happy and religious peace; now that he hath giuen honour, plentie, and rest throughout all the Land; still,still wee dally and trifle with the Lord, according to our priuate humours and secret Sects: wee will not profelle the Gospell, except we first condition (as Pharaob did) both with our God and King: with humble hearts wee doe not submit our selu's peaceably to serue the Lord: For this blessed *Catastrophe*; our soules flame not with thankfull loue, neither (as they ought) breake forth into eulasting prayses: Nay, whereas the word of God came ten times to Pharaob, willing him to let the people of Israell goe and serue the Lord, the same word comes an hundred times tenne to our hearts, crying and beating vpon vs to haue vs let goe our contentions, our carnall and peruerse affections, and yet vvee never relent at the same. *A mans heart will tell him more than seauen Watch-men upon a tower:* We know, we know (every one in his owne boosome) the sinnes which we secretly foller, and will not let goe. But as Saint Paul exhorteth the Iewes, *Heb. 3. 12.* (o I aduse you in the name

Behold our vnthankefulnesse  
to God, enioying so religious  
and peaceable  
a Prince.

*Ecclesiastes 37. 14.*

name of God, Take heede, take heede, lest in any of you there be found a false and an enisil heart to depart from the living God. For assuredly, it is a fearefull and bitter thing to carry euer a scelfe-will'd and peruerse minde, to respect meerly the applause of men, and fading pleasures of this life, so inwardly falling away from God, and losing the bleſſed comfort of our ſaluation. O Sauour sweet, and ſecret hope, turne vs that wee may be turned, bowe our hearts, and the hearts of our ſeede vnto thee, that wee may feare thy iudgements, acknowledge thy goodneſſe, and ſtand fast in thy loue for euer.

## How men become Hardened.



HE third point is to shew how men become hardened, in opening whereof wee are to vnderſtand, that there are three ſorts of Hardnings; *Naturalis, Voluntaria, Iudicialis*. The firſt is by *Nature*, the ſecond by *Habite* and *Custome*, the third by the iuft iudgement of God. The firſt is the forgetfulneſſe or dulneſſe in a naturall man, when he ouer-shoothes himſelfe, for want of wiſe obſeruation and remembrance.

In the ſixt of *Marke*, our Sauour Christ fed fiue thouſand men with fiue loaues and two. Fishes, a Miracle ſufficient to proue vnto his Disciples that he was the Son of God. Yet preſently after, when hee came walking on the Sea, and cauſed the windē to ceaſe, they stood amazēd, and did not acknowledge his Diuinitie; for (faith the Scripture) in the 52. Verſe, They coniidered not the miracle of the loaues, because their hearts were hardened; that is, through naturall imperfection they had forgot it.

Secondly, there is an hardening by habite, when

(through a careleſſe ſecuritie) men doe continue in ſinne, and take ſuch a culome, as they can hardly leauē. So *Simon Magus*, his heart by culome was ſo long bent, and ſetvpon couetouerneſſe, that being conuerſant amongſt the Apoſtles, and daily employed in moſt diuine and ho-ly actions; yet cuen then, his minde and thought ſtil ranne vpon money, vpon gaine. This is *habitualis obduratio*, an hardening which growes by continuance in ſinne. He that is in this caſe, it ſtands him vpon to gather vp his ſpirits, and ſtrongly to relift ſinne, to ſequellter himſelue oft times vnto devout and priuate meditations, to joy in hearing the word, vvith reverence to receive the bleſſed Sacra‐ments, eſpecially to be feruent in prayer; for ſo Saint Peter willed *Simon Magus*, Repent and pray, that (iſ it be poſſible) the thoughts of thy heart may be forgiuen thee.

A&amp;s 8. 22.

Rom. 1.2. 7.

Caluin.

The third and laſt is, *Inducialis obdutatio*; An hardening, which proceſſes from the iuft judgement of God. *Cum peccatum fit pena peccati*; When ſinne becomes a punishment to him that committeth it, as S. Paul faith, & *ti-  
muſia της τωλεως*, a recompence of former errors; when the thought is ſo poſſoned, the minde and ſoule ſo gene-raly infected, that the Spirit of God is vtterly quenched: no light of nature, no priuate counſell, no publike exhortation out of the word, no inward motions of Gods Spi-rit can preuaile, but hee goeth on ſo long, and is ſo farre ſpent, that being paſt all ſcare to offend, careleſſly he ma-keſt no ſcruple of any ſinne whatoever, till at length finding in himſelue, no hope of recovery, either God ſtrikes him apparently with his judgement, as he did *Pharaob*; or elſe by his death he paſſeth ſilent to the graue vvithout repen-tance, as *Dives*, or in this life (as *Iudas* did) doth plunge himſelue in the gulfe of deſperation. This is that hardening, which is here ment of *Pharaob*.

This hardening is not all on a ſodaine; *Nano ruitus primo impetu, & Deo relinquitur*: No man is hardened at the

the first. *Nemo fit repente miser.* Heb. 3. 13. Take heed lest any of you be hardened through the deceitfulnes of sinne. The deceitfulnesse of sinne, it creepeth like a Cankervvorme, it gathers, it steales vpon vs; and so vnder the fore-knowledge of God, men come vnto hardening by degrees. *Naturalis est ordo, ut ab imperfetto, ad perfectum quies mouatur:* It is a naturall course even in euill (faith the Schoole-man) by degrees to come vnto perfection. As they that dwell in Gods house, will bring forth more fruit, and then appeare before the God of Gods in perfect beautie: so, on the contrary, the wicked are not hardened all at once, but as they offend more and more, so by little and little they grow to the height of sin, and as the Psalmist saith, *they doe fall from one inschriefe to another.*

In this was fift a cunning *Dissembler*; secondly, hee became a secret *Theefe*; thirdly, he grew to be an impudent *Liar*; fourthly, he proued a bold *Traisor*; lastly, a desperate *Reprobate*.

The diseases of the body, they doe not grow at one and the selfe same time, they doe first appeare but by riot, and distemprance vsed long before: so the soule infected with vncleane thoughts, and in youth accustomed to euill actions, at length commereth to the vncurable disease of hardening. Saint Augustine in the 8. of his *Confess.* doth open this point very plainly.

Fift, the Diuell by concupiscence suggesteth euill thoughts, euill thoughts egge on delight; delight touleth on consent; consent engendreth action; action bringeth forth the custome; custome groweth to necessitie; and necessitie in sinning is the fore-runner of death. For example: first, the diuell suggesteth euill thoughts, so he did vnto *Eve*, he wond her in by tainting her thought, by telling her she shold haue *all knowledge, and be as God*: this euill thought egged on delight, for as appeareth in the 6. verse, the Apple grew pleasant in her eyes: this delight tould on consent, for then she tooke of the fruit: lastly, of consent came

Thom. Aquin.

Psal. 84. 7.

Mat. 26. 8.  
John 12. 5.  
Mat. 26. 25. 48.  
Mat. 25. 5.

Aug Confess. 8.

came the action, for shee did eare, and gaue it to her husband.

Now when the action of sinne is committed, there doth not presently follow *hardening*: for if the heart doe melt and thaw, if the soule doe gue and resolute into teares of repentance for the same, then there is no *hardening*. But if from one action committed, wee come vnto another, and so to the custome and continuance in sinne, then are wee snared with the cords of our owne iniquite, and fettered with this chaine against the generall day of Gods Judgement. To make this plaine, I will shew you by seauen degrees, as it were by seauen stayres, how men doe descend into this pit of *hardening*.

I  
Importable.

The first step is *importable*: Sinne at the first, it is importable, it seemes vntollerable to be borne. One that hath beene religiously brought vp, hath bene accustomed to a milde and honest conuerstation, and hath beene fearefull to offend; at length, if through bad company, though his owne weakenesse, and the allurements of Satan, he falleth into any foule sinne; at the first it is importable, it doth strike such an horror into him, that he is in a wofull taking, and grievously tormented. This we may see in *David*, who hauing alwayes a tender Conscience, loath to offend, yet after ouer-taken by committing murther and adultery, as soone as hee saw what hee had done, he was mightily troubled wheresoeuer he became, his offence so stucke in his thought, that in 51. *Psal. 5.* he cryeth out, *My sinne is ever before me, that is, is continually in my sight.*

2  
Grave.

The second staire is *Grave, heauy*: for Sinne being committed twice or thrice, it is not as it was at the first, importable, but it is heauy. He sorrowes and is grieved, but he is nothing so troubled in minde, nor afflicted in conscience as he was before.

3  
Leue.

The third staire is *Leue, light*: For he hath vsed him selfe more often to sinne; that which at the first was importable,

portable, and afterwards heavy, at lengeth becommeth light. This appeareth by the vnchaste woman, spoken of in the Proverbes; who hauing had some practise in sinne, shée maketh no more matter of it, but lightly passeth it ouer with *wiping her mouth*, and saith, *she hath not sinned*.

The fourth staire is, *Insensibile; past feeling*, for after that sinne be made light of, and that there be no remorse nor griefe for sinne, then they grow past feeling: such were the Israelites, of whom the Prophet *Ieremias* speaketh in his 5. Chapter and 3. verse, *Thou hast smitten them, but they have not sorrowed, for they have made their faces harder than a stone*, that is, they haue linnen so long, that now they are past feeling.

The fift staire is *Delectabile*: when men take pleasure in sinne (as *Salomon* saith) *They reioyce in doing evill, and delight in wickednesse*. Hereof S. *Augustine* saith, *Tunc est consummata infelicitas, ubi turpis non solum committuntur, sed etiam delectant*: Then is the estate of condemnation certaine, when foule sinnes are not onely committed, but are delighfull also.

The sixt staire is *Desiderabile*: when (through delight) men grow to such a custome, that they inwardly desire to sinne, so that as Saint *Gregory* said: *Si nunquam more-retur, nunquam velle peccare desineret*: such a man, if he should never dye, he would never cease to sin, for though he did not commit it in action, yet still hee would desire it in thought.

The seauenth staire is *Defensibile*: *When he hath gotten a fore-head of Brasse*: *Esay 48. 4.* (as the Psalmist saith) when the Tyrant doth boast that he can doe mischiefe, *When hee sits in the seat of the scorner, when hee doth not onely by habite desire to sinne, and delight in it, but now hee will take vpon him to defend it*, *Poecatum portam mortis, defensio est limen inferni*: Sinne is the highway to death, but the defence of sinne is the very next

Prou. 30. 20.

4  
Insensibile.

5  
Delectabile.  
Prou. 2. 14.

6  
Desiderabile.

7  
Defensibile.  
Psal. 1. 1.

Origen.

## The fearefull point of Hardening.

Ier. 2.25.

Zach. 7.11.

Prou. 18.3.

Step into hell : at this point were the *lenes*, who being reproved for Idolatry, the Scripture faith, they said desperately, *Wee haue loued strange Gods, and them will wee folow.* Againe, *They refused to hearken, and pulled away the shoulair, and stopted their eares, and made their hearts as an Alarant stone. impius cum venerit in profundum contemnit :* A dissolute liuer once growne to the height of sinne, becomes desperate.

Thus sinne, first, it is *imporable*; secondly, *heavy*; thirdly, it becomes *light*; fourthly, *past feeling*; fiftly, *delightfull*; sixtly, *desired*; and lastly, *defended*. Here is *descensus averni*, thele be the staires that leade to the chambers of death, and the steps whereby the reprobate doth descend vnto finall destruction. Indeede at the first when sinne is *imporable*, and that wee are wonderfully grieved for committing of it, there is great hope of recovery, and he that so feeling the wound of sinne, doth there stay the course of it, it is an excellent signe of saluation : *Initium salutis nostra peccati*, the first step of repentance is the first finding out and acknowledgement of sinne. In the second of the *Acts*, when they saw and knew their sinne, they cryed out, *Men and brethren what shall wee doe to be saved?* this horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sinne is a burthen vnto our soules, so that we would faine be eased of it, there is yet good hope: wee may see it by *David* in the 38. *Psal.* 4. vers. *Mine iniquities are gone ouer mine head, and are as a burthen too heavy for me to beare :* the waight of this burthen made *David* in the 18. verse following, to confess his wickednesse, and to be sorry for his sinne : it made him flye vnto God for ease : *O cast your burthen vpon the Lord, for he will not suffer the righteous to fall for ever.*

Thirdly, when men make light of sinne, surely danger is not farre off: for a three-fold cord is not easily broken; and the iurd letting blood in the same veyne is exceeding

ding dangerous : but yee still there is some hope , for though in the hot chase of our blinde and youthfull desires, though then for a time wee account it a light matter to commit this or that sinne, yet God may touch our hearts, Christ may looke backe vpon vs, as hee did on S. Peter, who denied him thrice, his word may so strike vs, that wee may come to know our selues, to see in what case wee are, to bewaile our infirmities, and so turne vnto God by prayer and repentance : *All these things (as Job saith) will God work twice or thrice with a man.* But if we come to (*insensible*) the fourth staire, so that wee grow past feeling, we sinne daily and haue no sense of it, if there be no remorse, no griefe nor dislike of sinne; woe be vnto vs, *Amos 2. 6. For three transgressions and for foure I will not turne to Israel* (saith the Lord.) Without the infinite and extraordinary mercy of God we are the sonnes of wrath, and then followeth this deadly wound of hardening. It is a principle in Phylicke, *Gravisissime est agrotat, quis se non sentit agrotare* : If a man be sicke, and know it not, out of question, hee is very dangerously and deadly sicke; he that findes in himselfe no want of any thing (as the Church of Laodicea) οὐδὲνος χρεῖον ἔχω : I stand not in neede of any thing. This deadnesse, this vnfeeling numnesse, it is a plaine fore-teller of death : for example, if a man haue taken a grieuous wound in his body, if it ake, if it pricke and shoothe, if it paine him, eyther it is healing, or else there is hope to heale it : but (as S. Augustine saith) *Quod non dolet, non pro sano, sed pro mortuo compunctionandum*, if the wound be such, that it never causeth griefe, if it never ake nor smart, vndoubtedly it is dead flesh, of necessitie it must be cut off.

[Job 33. 29.]

O beware and sinne no more.

[Reue. 3. 17.]

August.

To commit actual and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grieuous wounds vnto the soule, and whosoever hath gone on so farre, that hee doth delight in these sinnes so often, so long, that

his minde is never troubled, his thoughts never checked, his soule never grieued, surely such a one being (utterly past feeling) is very neare to this fearefull estate of bardening.

Thus haue I shewed how, and after what sort men become hardened, not of my selfe, but as Saint Angustine saith : *Ligatus tenuor non ferro aleno, sed mea ferrea voluntate: velle meum tenebat inimicus, & inde misera funes fecerat, & consuetudini dum non resistitur, facia est necessitas:* A man becomes hardened; hee is fettered, not by any other Chaine, but by the cords of his owne sinne, the Diuell by deceit gets power ouer the will, and so doth snare vs, and because in the beginning wee did not resist custome, at length it groweth to necessitie. This is the very same in effect set downe by Saint Paul in the 4. Chap. to the *Ephesians*. verse 18. where this manner of Hardening is also expressed: first, *ενοτισμενοι*, the minde is darkened, they cannot rightly discerne what to doe: then *διὰ των ἀγνοιῶν*, they become ignorant: thirdly, comes in, *διὰ των πάθων*, vwhen the soule (for vwant of heauenly dewe) beginnes to wither and barden: fourthly, *εκπληυνότες*, past feeling: and lastly, giuen ouer to *commis* all sinne with grediness.

## How wofull to be Hardened.



O W what a grieuous and lamentable estate it is to be hardened, let it please you with patience to obserue a while, and you shall briefly vnderstand.

The comfort of mans life in this world, it consisteth in the enioyng eyther of temporall or spirituall blessings. But the strong man hauing once got possession,

possession, when a man is fallen away from grace, and his heart *bardened*; how fearefull, how mournfull a case it is, it may manifestly appeare in this; for that such men they can haue no true ioy of temporall things in this world, nor any true comfort of the sweet graces in the life to come.

First, concerning spirituall blessings, there is nothing more chearefull vnto man, then the knowledge of his minde, nothing more excellent in him, then the light of his vnderstanding. This knowledge, this light of nature, this vnderstanding and iudgement is utterly extinguisched. *Suffocatur Natura Lumen, cum ad huius abyssi ingressum accedimus:* The light of Nature is choked, when they once enter into this gulfe of *hardening*.

In man there is a three-folde light. The light of the body, which is the *Eye*; the light of the minde, which is *Reason*; and *Faith*, the light of the soule: by which wee discerne things that are not seene. In the obstinate, their bodily *Eye* is full of *Adulterie*, and they cannot cease to sinne. 2 Pet. 2. 14.

The light of *Reason*, which is the Law of Nature, is extinguished, Rom. 1. 28. Lastly, *Faith*, which is the light of the soule, is vvholy blinded: for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, Heb. 4. 2. Now if the *Eye*, which is the light of the body; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed: if all that light which should be in vs be darknesse, *Instisima pena ut qui sciens rectum non facit, amittat scire quod rectum* (saith Saint Augustine) It is a punishment, that hee (who knowing) doth not well, at length shoulde lose the knowledge of well doing: so is it with the *hardened* (as Job saith,) *The light of the ungodly shall be darkened, and the wicked shall become blinde, because they haue sinned against the Lord.*

The judgement of the minde being thus peruerted,

Calvin.

Ephes. 1. 18.

1 Cor. 4. 18.

2 Pet. 2. 14.

Rom. 1. 28.

Heb. 4. 2.

August. de libe.  
arbit. lib. 3.

Job. 18. 5.

Zeph. 1. 17.

*The fearefull point of Hardening.*

and Faith which in all stormes and temptations should guide the sterne, being ouerthrowne, there followes a generall shipwrack of conscience.

Heb. 4. 12.

*The word of God,* is said to be sharper then a two-edged sword, it pierceth the very sinewes and marrow, *it diuideth the soule and spirit asunder:* how wonderfull is it in operation, how mightie to conuince our thoughts! how powerfull to quicken the soule! how comfortable to strengthen our faith! I doubt not but the most here, to their endlesse comfort doe effectually know. This word, this mightie word, which for piercing operation is resembled to fire, able to soften iron, this word it cannot mollifie the *hardened*: But as the bright beanies of the Sunne doe harden Clay, and soften Waxe; and as the sweet drops of raine doe mollifie earth, and harden sand; so the heauenly and eternall Word returneth not in vaine, but (by reason of different disposition in the subject) it illuminateth, it melteth the righteous, it obduratest and hardens the wicked, *Their hearts being fat, their eyes heavy, and their ears shut, they shall heare indeede, but shall not understand, they shall see and not perceive.*

Ezay 6. 9.

Ezech. 18.21.

August.

Where the Word of God cannot preuaile, there can be no repentance. It is true: the Scripture saith, *At what time soever a sinner doth repent him of his sinne from the bottome of his heart, God will put all his wickednesse out of his remembrance.* Thereupon many take their pleasure, and glut themselves in sinne, and at last, they think to make all good by repentance. Indeed it is true, if they can repent: but they must obserue what S. *Augustine* saith; *Qui promittit paenitentiam veniam, non promittit peccantis paenitentiam:* God who promiseth unto every one that repenteth forgiuenesse, doth not promise unto every one that finneth repentance. Repentance is the gift of God, and such as are *hardened* because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentance, when they

they would, they cannot repent: Rom. 2.5. after hardnes  
the heart it cannot repent.

If there can be no repentance, then lamentation and  
teares are booteleise. Teares, they are the bloud of the  
soule and the *Wine of Angels*, most pleasing and accep-  
table in the sight of God. Yet the hardened, though they  
should wash themselves in their owne teares, it will not  
presaile. *Nihil profunt lamenta si replicantur peccata: teares*  
are not accepted, where sinnes are still and againe dou-  
bled, Heb. 12.17. *Eisan found no place to repentance, though*  
*he soughte the blessing with teares.*

The holy and blessed Sacraments now presently to be  
administred, are pledges of Gods loue, and seales of our  
saluation. By Baptisme he breaketh the heads of the Dra-  
gons in the waters, Et per Baptismum Colisana aperitur:  
And by Baptisme eu'en the doore of heauen is set open.  
The Lords Supper it is, *Canalis Gratiae, & Lanacrum*  
*Anime*, the Conduit of Grace, and the Bath of the  
Soule. What can be more ioyfull, then by receiuing the  
signe of the Croesse, to fight vnder the banner of Christ's  
loue, and to be knit into the Mystical body of his Saints?  
What can be more ioyfull then to receiue that pure  
and Princely bloud, the least drop whereof being able  
to redeeme a thousand worlds? I may rest assured it is  
a full and perfect satisfaction for all my sinnes: so that  
if my body hath sinned, his body hath made amends:  
if my soule hath sinned, his soule hath made a recom-  
pence; and therefore both body and soule are his, and  
so vvee firmly and fully settled in a Christian ioy for  
euer.

These holy and heauenly Sacraments are not effe-  
ctuall in the obstinate. *Iudas*, notwithstanding hee was  
a Disciple of our Sauour, and that blessed hand (which  
after for his sake, was nailed on the Croesse) did reach him  
the bread of life: yet hee vvas so hardened vvit secret  
sinne, and a traitorous disposition, that as soone as hee  
receiued

Bernard.

Heb. 12.17.

Rom. 4.11.

Psal. 74.14.

John 13. 27.

receiuued the soppe, the Diuell entred into him, tooke full possession of him, and so brought him to a most fearefull end.

*Prayer, what meruailous things hath it brought to passe ! and indeede what greater comfort can there be to a distrelsed minde, then to open our griefe, to poure out our complaints, and ease our wounded hearts, by making our moane vnto God by faithfull and humble Prayer ? yet in those that are hardened, prayers of themselues are fruitelesse, John 9. 31. God heareth not the prayers of sinners ; that is, of such as retaine a will to sinne : David saith, *Hee that enclineth his heart unto wickednesse, God will not heare his prayers.**

Psal. 66. 16.

Ierem. 7. 16.

11. 14.

To hope in the Prayer of others, that also is in vaine, Ierem. 7. 16. *Because you haue done these things, and I speake vnto you, and you would not heare, therefore thou shalst not pray for this people, nor lift vp cry, nor intreate mee, for I will not heare.* Though Noe and Iob shoulde intreat me, though Moses and Samuel shoulde pray vnto me, yet will I not heare, neyther be intreated. In the 15. of the Proverbs, and 15. verse, it is laid; *A good conscience is a continuall feast.* Assuredly if a man haue all earthly blessings which his heart can desire, if hee waxe never so warme and wealthy, yet if he be at warre with himselfe, if he be stung with the guilt of his owne thoughts, what comfort, what ioy can he haue ?

Prou. 13. 14.

Wild. 11. 10.

The spirit of a man may beare his sicknesse or infirmitie, but a wounded conscience who is able to endure ? Contrariwise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enjoy vpon earth. Saint Augustine calcs it, *The beautifull Temple of Salomon, the Garden of Paradise, the Golden Bed of rest, the ioy of the Angels, the Treasure of the great King, the Mercy-seate of the Cherubins, and the Tabernacle of the holy Ghost.* This peace the hardened can never be partakers of. Their griefe is doubled with mourning, and rememb-

remembering things past, and it is plainly said, *There is no peace unto the wicked.*

Esay 48. 22.

*Hope, is the treasury of all spirituall and heauenly blessings,* in all wants and misery it is the safe and sure Anchor of the soule; for, by hope we are saved: but the hope of the vngodly is like the dust blowne away with the winde. *They fore-cast unto themselves cruell things, and their thoughts are like the flights of a bloudy and vanquished fielde,* where all hope and comfort lyeth slaine.

Wisd. 17.10.

Now when the soule thus affected, is not at peace with G O D, but giuen ouer to sinnes, remaynes in the state of condemnation: all temporall blessings, which are comforts to Gods Children, they doe increase our condemnation.

Riches (we know) are the good blessings of God, but to such as haue no sinne in their conscience, otherwise as Job saith in his 15. Chap. 17. verse, *If his face be so covered with fat, and that he hath such collops in his flanckes, that in abundance and prosperitie he forgets God:* *Dat legi sumum, sed non sanctum vnum,* he giueth a lawfull and outward, but not a sanctified vse.

Wisd. 12.13.

Sleepe is sweet vnto every man, but a minde secretly wounded with sinne, is afflicted with fearefull dreames and visions in the night. *The wicked that haue lised a defoliate life, they are tormented with their owne Imaginations,* as Job saith, *The terrors of G O D doe fight against them.*

Mirth and chearefulness the Wise-man saith; they are the rejoicing of the heart, and prolonging of the life. Job. 14. 22. *The sinner while his flesh is vpon him, he shall be sorrowfull;* while the soule is in him he shall not cease to mourne. Pro. 14. 13. *Even in laughing the heart is sorrowfull,* and the end of that mans mirth is beauiness.

Now if the estate of the hardened be such, that the light of the minde and soule be wholly darkened, if the word of God cannot pierce them, if hauing made ship-

wracke of conscience, their heart it cannot repent, and so neyther Sacraments nor teares be auayleable. I their owne prayers cannot be heard, and others are forbid to pray for them; if their sleepe be fearefull, their laughing inwardly mournefull, their riches cursing, their hope vitterly forlorne, and they can never enjoy any peace of conscience, or quiet rest of soule, iudge you, whether it had not beeene better such a man had not been borne, or being borne had presently beeene flung into the bottome of the Sea, and drowned in euerlasting forgetfulnesse. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of Holts? When a mans owne heart doth condemne him, who is able to put to silence the voyce of desperation?

O happy is hee that sinneth least; next, hee that returneth soonest; but most fearefull is the estate of him, who like *Pharaob*, is giuen ouer vnto Hardening. For he that is once come to this palle, that as *Ieroboam*, he hath folde himselfe to commit sinne, *bis minde reprobate, his conscience seared, and his soule frozen in the dreggs of sinne;* then though hee weepe and lament, with *Esaie*; though he would restore that which he hath wrongfully gotten, with *Iudas*; though he doe gird himselfe in Sacke-cloath, and walke softly, as *Abab*; though he doe pull the men of God, to comfort him, and pray for him, as *Saul* did; though hee doe mourne like a Doue, and chatter like a Crane; though with the Pellican, he doe send forth shrill and fearefull cryes into the ayre, yet all this will not help: (woe alas) there is no recouery. *Ier. 13. 23. Can the blacke & More change his skinne, or the Leopard his spots? then may they doe good who haue accustomed themselves to doe evill.* O γάρ μη πατέμενος ἀνίστητος : He that bath hardened his heart can never be cured. *Habitatus in malo sunt impenitenti. Their thoughts can never be altered. Their stony hearts cannot become flesh. They haue denied the power*

Rom. 1. 18.  
1 Tim. 4. 2.  
Zach. 1. 12.

Ier. 13. 23.

Arist. eth. 7. c. 7

Tho. Aquin.

Wisd. 12. 10.

Ecclesi. 17. 14.

Heb. 10. 26.

of salmation: they haue despised the spirite of grace, and though they seeke the blessing wth teares, they can finde no place to repentence. This is a lamentable estate, this is a fearefull judgement, for man to be left vnto himselfe, giuen vp to Sathan, and to be forsaken of God for euer: from this estate the Lord for his endlesse mercy deliuere vs.

## The Remedy.

  
O eschew this gulfe, and to auoyd the danger of this *Hardening*, eyther wee must cut off and stay the course of sinne in the act, or else wee must resist it in the beginning, and stay it in our thoughts. It is an excellent saying of S. Jerome, *Ibs maxime operari obseruare peccatum, ubi nasci solet*: Both in sinne, and also in curing the diseases of the body, it is the chiefest point to obserue and finde out where the malady first tooke beginning: it is plaine, sinne first budded in the thought; and thereupon S. Jerome calles it *primogenita Diaboli*, the Diuels darling or first begotten. Sathan dares not tempt any vnto murther, treason, or any such grieuous sinne, vnlesse hee send an euill thought before, to try whether he shall be welcome.

The Philistines will not venture till *Dullab* hath wrought the feate: as he with *Sampson* never left fawning, and creeping into his bosome, till by consenting vnto her, he lost both his strength and his eyes, and became a Mill-horse for the Philistines: so euill thoughts they allure and toll on so long, till the light of the vnderstanding being blinded, Sathan that foule Philistine, sets them such a grist to grinde, as they must pay the losse of eternall life for the toule.

The Philosopher said truely, 'Ἐδοξε ἔχεται μηδὲ απὸ τῆς μηδέποτε: Custome ariseth of very small beginnings,  
H 2 and

Bernard.

Iosephus lib.  
contra Apionem

Ier. 9. 21.  
Iob 12. 11.  
Plinius.  
Profecto in oculis animus inhabitat.  
Aurum ac lingue iungens periculum.

Would God  
this were truly  
considered.

Iob 36. 14.

Chrysost.

and though it seeme a small matter to lend the Diuell an euill thought, yet the Wise-man saith in the 13. of *Wisdomes*: *Eusū thoughts separate from God: Cogitationes male dum ludant illudant*: Euill thoughts while they dally, they doe deceive. As the stremme in the Riuere *Jordan* doth carry the fish swimming and playing till on a sodaine they fall (*in Mare mortuum*) into the dead Sea; where, by reason of the Brimstone, they presently dye: so, many suffer themselves to be carried away so long with vicious thoughts and wicked imaginations, that on a sodaine the powers of the minde be grieuously infected.

The eye is *feneſtra mentis*, and many times ere euer we be aware, *Death stealeth in at the window*.

The eare, *Iob* calleth it in his 12. Chapter, the taster of the Soule; *As the mouth tasteth meat for the belly; so the eare tasteth words, for the soule*. He that hath a wicked eye and an unchaste care (as S. Peter said of *Simon Magus*) his soule will soone be brought to the gall of bitterness.

Therefore wise men may hereby judge, how carefully, how prouidently the education of youth (especially of the nobler sort) ought to be respected. How flattering *Parasites*, and *profane lesters* ought to be warily shunned. Alas, the minde and disposition of youth, at the firſt, is like a ſweet and bright ſiluer dish, you may put in it what you please, but if through vile Atheiſts, and diſolute company, the affection be once led away, and the diſpoſition infected, woe worth that company, for the infection of ſinne taken in tender yeeres: *Iob* ſaith, *the Soule dyeth in youth*. As cloath ſtained in the Wooll doth never loſe the colour; ſo the ſtaine of ſinne taken in tender yeeres, will hardly or never be taken out; nay, that which afterwards diſcretion and yeeres doth know and iudge in it ſelfe moſt hatefull, *δικ των πλαυξεων ην και αυτον περιτελι ανεγναζεται*: by euill cuſtome hee is inforced to put the ſame in practise whe-

whether hee will or no. In the 9. of Marke, 21. verse, the foule Spirit which kept possession from a childe, could not be cast out by any other, but onely by our Saviour. *Iob* made a couenant with his heart, and *David* prayed the Lord to turne away his eyes from beholding vanities: every good man ought to labour and striue with himselfe to quench his desires, to checke his thoughts, to beate downe and keepe vnder his affections, that though hee doe sinne sometimes of infirmitie, yet it may never generally infect the minde; it may never be settled in the thought.

There is no sacrifice more acceptable vnto G O D, then the nipping of a Serpents head: therefore as *David* speaketh of the children of Babylon, *ad petras illidere*, to dash their braines against the wall, while they are yong, so the best way to prevent hardening, is to nip sinne in the head at the first, to kill the strength of it in our thoughts.

Now, if God doe not strengthen vs to ouercome sinne in the thought, the next way to shunne hardening is to stay the course of it in the act. For, *God will wound the bayrie scalpe of such as goe on still in their wickednesse. Parvus error in principio maximus est in fine:* A small scape in the beginning, many times prooves a mischiefe in the end. *Confutudo prebands tollit sensum peccati:* The custome of sinne takes away all feeling of sinne. As he that is stung vwith a Viper, is so deadly benummmed, that hee feelesthe sting of nothing else: so he that hath taken a custome of offending, never feelesthe infection of any sinne, though it ranckle never so grieuously. In the 6. Psal. 16. verse, *David prayeth, O let not the pit shant her mouth vpon me!* To sinne, is to fall into a pit, but to take a custome in sinne, is to cover the pit, and damne it vp, that we shall never get out againe.

*Confutudinem vincere durapugna: (faith Augustine)*  
It is a difficult thing to overcome custome. For in all  
H 3 humane

Psal. 137. 9.

Psal. 68. 23.

Aug. in Psal. 36.

Prou. 28.26.

Aug. in ser. 4.  
in adu. Dom.

humane things, οὐδος τυγχνης , Custome is the most intollerable Tyrant. *Horatius* the Romane being to fight with three enemies at once, did single them out, and then slew them one by one : so, the force of sinne is to be cut off in every severall action, lest by gathering strength it ouer-throw vs. *He that trusteth his owne heart, is not wise.* In this case it is good for a man to suspect his owne hart, to call his owne wayes to remembrance, to take sometimes a suruay and view of the manner of his life and dailly actions; and if he finde in himselfe that God hath suffered him so farre to be tempted, that hee is fallen into any foule offence, which hee knoweth is directly both against G o D and his owne Conscience, then presently to besittre himselfe, never to suffer his eyes to sleepe nor his Eye-lids to flumber, till he haue poured out his hart vnto God, and made bitter lamentation, craved pardon with repentance, and vowed by Gods assistance never to offend in any such sort againe: otherwise, if lightly hee passe it ouer, and so goe on, as *Mithridates* accustomed his body so much to the receit of poyson, that at length no poyson would worke on him; so, hee that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall never feele it: *Omne peccatum viloscit consuetudine, & sit homini quasi nullum :* The greatest sinne by custome comes to be accounted nothing. When the body is sore hurt and wounded, there is no driving off time, but presently it must be locked to; so, when the soule is wounded, wee must not deferre to turne vnto the Lord, but flye vnto him with importunate prayer, with a broken and mournfull heart, for feare the wound doe fester inwardly, and so there be no recovery . I make it plaine by example thus: If a man take in the Spring three or fourre Plants, and set them altogether at one time, if hee come by and by, or within a while after, hee may easily pull vp one of them; if he stay a fortnight, or a moneth, he may pull vp another.

another, but it will be somewhat harder; if he stay a yere or two, till it settle to take roote, then hee may pull and strayne his very heart-strings, but his labour is lost, hee shall never be able to pull it vp. One sinne, one offence, if wee labour to pull it vp in time, it may be forgiuen, it may be taken away; if wee let it goe on to two or three, with vnfained repentance, with bleeding teares, with vncessant out-cryes vnto a gracious God, they may be rased out and wiped away, but with greater difficultie: at length, if a man giue himselfe vnto sinne, so that it take deepe roote in the heart, and be settled in the soule, he shall never be able to pull it vp, nor arise from the death of sinne.

## Application.

**T**O draw then to an end: forasmuch as God desireth not the death of any sinner, but most louingly offereth his grace, and meanes of saluation vnto all: seeing sinne doth proceede from our owne vile concupiscencie, and wee never striuing to stay the course of it in our thoughts, doe seerely fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actuall sinnes, and thereupon God doth with hold his grace, and so forsake them; and this forsaking is such a forlorne estate, that as *Job saith, chap. 12. 14.* *God flouteth a man vp, and he can never be loosed.* O how devout ought wee to be in prayer, thereby to kindle in vs the heate of Gods Spirit? how devout in sweet and heauenly meditations, to stirre vp in vs the good graces of God? how diligent to shew the fruits of our faith, euer stirring in the workes and labors of our calling; giving

giuing no aduantage to our aduersary ? how carefull when wee heare the Word of G o d, to doe it vwith an humble spirit, with great reuerence, thereby to keepe a tender heart, a minde and cogitation that may easilly be touched with remorse ? how desirous, and secretly ioyfull, at this holy time, to prepare our selues to the receiuing of the blessed Sacraments; to haue our hearts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bathe our Soules afresh, in the precious Bloud of our euer-lasting Redeemer ; that so feeling our selues, as it were, newly created againe, soule and body, heart, hand and tongue, may never cease to found prayses vnto him, who doth never cease to renew his mercy vnto vs ?

The holy and Kingly Prophet *David*, he is a worthy example, for this Royall presence, set him before your eyes, and obserue the whole course of his life.

How sweet and milde was his spirit, in forbearing to take reuenge for himselfe ? how courageous and invincible his Faith when it stood in the quarrell of Gods honour ? how dearely affected to his people, vwhen hee said to the destroying Angell, *Not these Sheepe, but it is I that haue offended* ? What melting and kinde affection did hee shew towards *Jonathan*, and those vvhom hee loued ? vwhat a mournefull and repentant heart, when hee knew that hee had offended ? how full of diuine meditations to better his thoughts ? how frequent in prayer, flowing from him as a continuall stremme ? how ioyfull in Gods Seruice, dauncing before the *Arke* ? how reverend in Gods House, kneeling and bowing in the Temple before all the people ? vwhat a thankefull heart, *in offering to build a glorious Temple to the Lord* ? what an humble minde, saying, *What am I, and what was my Fathers house, that thou haft brought vs hither* ? what a chary and tender care of Gods Glory, wheresoeuer hee became ? how abundant in prayses and

and thankefgiving, calling every member of himselfe, and all the creatures both of heauen and earth to make one Quire in letting forth, singing, and sounding the euerlasting prayses of his G o d ? But why did *Daniel* thus? to what end was all this? That he might be sure still to hold fast by God, to be entirely knit vnto him, by all meanes possible to retaine his loue; for feare least God hauing raised' him to the height of renowne, delivered him miraculously out of many imminent and bloody dangers, and so set a Crowne of blessings vpon his head; if *Daniel* should haue shewne vnthankefulnesse, any contempt, or the least neglect of his loue, a mighty and icalous God, he also vpon iust cause might haue with-drawne his loue, and laid all his honour in the dust againe.

Now therefore, with all humblenesse and dutie I entreat you by the tender mercies of Christ Iesus, and in the Name of the living God, I challenge euery Christian, which hopes for any ioy in the life to come, take heede of actuall and presumptuous sinnes, in no case let them haue dominion ouer you: doe not wound your soules (as *Pbarao* did,) with wilfull offences against your owne knowledge: trye and examine all your thoughtes, how and wherein they stand affected, and aboue all, grieue not the blessed motions of that comfortable Spirit, which keepe the very life and beeing of the soule.

Psal.19.15.

To conclude, let all slanderous mouthes be stopped, and all the factious Schismatikkes in the Land ashamed, in beholding your Christian and Princely example: continue still to be louingly and kindly affected one towards another: celabrate this holy time in a true religious manner. Sanctifie the ioyfull beginning of this new yeeres raigne vwith new deuotion vnto God: lay all your Honours downe at the foote of the Altar: receiue the holy Sacraments ioyntly together, and so be

*The fearefull point of Hardening.*

faithfully knit in loue, and in one head Christ Iesus :  
goe chearefully on, delight still in doing good: and  
the Lord God of our Fathers increase in you good de-  
sires, giue you zeale to performe them, confirme vnto  
you, and to your Seede, all his good promises, and vnto  
every one of vs present here, grant pardon for offences  
past, giue vs comfort and strength in temptations to  
come; change all our liues more and more to a  
better course, euен for his bleſſed Sonne.

Christ Iesus sake; who with the Fa-  
ther and the holy Ghost, be  
bleſſed and praised for  
ever. Amen.

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F I N I S.

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T H E



# THE THIRD SERMON.

## The Churches Sleepe.

C A N T . chap. 2. vers. 7.

*I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not up, nor waken my Loue, untill she please.*



OR the readier and more perfect vnderstanding of this Verse, it shall be require, very briefly, to set downe the order in placing this Booke, the Title, the Subiect matter, and so consequently the Occasion wherevpon this Scripture is inferred.

Touching the placing and order of this Booke: in the 1 Kings, chap. 6. King Salomon in building the materiall Temple, he framed three Courts: the outer-most, a great and large Court, for the common people: next to that, an inner roome for the Priests and Levites: and last of all, *Sanctum Sanctorum*,

the holiest of holies, onely for the High Priest to enter in. The same *Salomon* in building vp the spirituall Temple of the Soule, hee hath likewise framed three courts. First, the Booke of *Proverbs*, as a great and outermost Court, wherein common people, and all sorts of men, may learne the ciuill and godly course of manners and discipline; next to that, *Ecclesiastes*, or the Booke of the Preacher, as an inner Court, leading vs on further, and teaching vs to contemne the world: last of all, he brings vs into *Sanctum Sanctorum*, to this *Song of Songs*; wherein not euery one, but such as are conuersant in diuine mysteries, and delight in heauenly contemplation, they may here behold the sweet and mysticall coniunction betweene Christ and his Church, betweene God and the Soule.

1 Kings 4. 32.

For the Title. As there is *Sabatum Sabati*, and *Sabatum Sabatorum*, so καθ' ἑτούν, this is called the *Song of Songs*. The *Song of Songs*, for that it is sung to the King of Kings; the *Song of Songs*, for that it containeth the highest mysterie of all mysteries; the *Song of Songs*, because of a thousand and fwe Sonnes which *Salomon* did endite, of them all this is most diuine, most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Debora*, but the publike and flourishing estate of the Church, and thereupon, for the excellencie, the ancient Fathers call it, the heauenly treasure, the hidden *Manna*, and *Paradise* of the Soule.

Plin.lib.8. cap.  
25.

In the *Matter*, our *Subiect*, the holy Ghost by sweet and comfortable Allegories, doth liuely and affectionately expresse the holy and perfect loue betweene Christ and his blessed Spouse. So as *Pliny* writerith, *That the Bees doe make the outermost part of their combes with the baseſt honey, but doe incloſe the finelſt and pureſt honey within*: So, the outward duties of Religion, they are contayned in the Morall precepts of the *Proverbs* and *Ecclesiastes*, but the diuine and heauenly mysteries, betwixt Christ and his Church,

Church, they lye hidden, and are closely couched in these Parables.

The Occasion whereupon this Scripture is inferred, is this: the holy Spouse, the Church of God, being in this world, as a Lilly amongst Thornes, and as an Apple-tree in the wilde Forrest, that is, opprest with enemies, molested with Schisme, Contention, and Heresies, shee doth long to injoy the blessed presence of Christ: at length, vnder the peaceable and glorious raigne of King Salomon, comforted with his gracious Spirit, shadowed vnder his protection, and satisfied with his loue, with quiet rest of heart, and much content of minde, shee taketh her repose, and peaceably falleth asleepe.

Whereupon, as S. Bernard saith, *Christus dignatur esse custos ac vigil Sponsa*: Christ vouchsafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages in those times, whereat were vsed to be sung two kinde of verses, κατακοιμήτικοι, and εξεγέρτικοι, euening verses to bring asleepe, and morning verses to waken the Bride.

But Christ in ardent affection and tender care ouer his Church, in three severall places he giveth this great and solemne charge, that his Spouse now being asleepe, his Church being now in blessed rest and prosperitie, no man waken her, no man cause any stirre or trouble to be raysed.

I charge you O yee daughters of Ierusalem, &c.

In these words there is a Pracie Christianis, an high Commission granted out, for to establish and settle the good estate and peace of the Church. Wherein are to be considered:

2 and 3. ver.

Honorius.

Scholaist.  
Theocriti, in  
Epithalimum  
Helenes.

Chap. ver.  
2. 7.  
3. 5.  
8. 4.

*The Chuches Sleep.*

- 1 The Persons { First, Who sendeth. ——— I.  
                   2 To whom. ——— Daughters of Ierusalem.
- 1 Manner. ——— By the Roes and Hindes.
- 2 Charge { 2 Substance. —not to { stirre  
                   waken } Chrifts Loue.  
                   Lastly, the Date. ——— Vntill she please.

**The Person who chargeth.**

**F**irst, for the Person who it is that chargeth, and to whom this Commission is directed, it is requisite to aske as the Spouse doth in the first Chapter and ninth verse, *Who is this beloued more then another Louer, that hee doth so charge?* To direct and perswade in matters of great weight and consequence, there are these three required, Φρόντις, εὐείδος, πίστις. Wisedome, Loue, and Authoritie. Wisedome to be beleeved; Loue to be respected; Authoritie to be feared. First, Wisedome, for *that is nimbler then all things, and searcheth throughly by reason of her purenesse.*

Secondly, Loue is requisite, for *it is strong as death, there is nothing but a man will vndertake at the perswasion of a wise man who doth entirely loue him.*

Lastly, Authoritie is required, for *Et si meliores sunt quos dueit amor, tamen priores sunt quos corrigit timor:* The better sort are wonne by loue, but the greater number are ouer-come by feare. Hee that giueth this charge, it is our blessed Sauour, so saith the Spouse in the next verse, *it is the voyce of my welbeloued: it is he against whom for his Wisedome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for Dominus loquuntur est, & ego adiuvo, they are all one.*

And

Arist.Rhet.  
lib.2. cap.1.

Wild.7.24.

Cant.8.6.

August.

### The Churches Sleeps.

And whereas hee beginnes with a charge, wee are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For, *adiuratio, est inrationis quoddam genus*, this adiueration and charging is a kinde of swearing. So, that as Abraham caused his seruant to sweare, and then charged him not to take a wife for his sonne of the women of Canaan, so here is an oath of Canonickall obedience required, that no man affiance himselfe to any Schismatical or Hereticall Church, but onely the true Spouse of Christ, shee must be *as the lousing Hinde, and pleasant Roe in thy sight to delights in her loue continually.*

The words of Gods Spirit, they are not *otiosa supplicamenta verborum*, nor as Job saith, *words of the wind*; but where the holy Ghost falleth on charging, without question, there is some waughty matter in hand; and therefore in regard of the Person who doth adiuire and charge, when the assembly is broken vp, this Charge must be thought vpon to be performed.

Soto maior.

Gen. 24. 3.

Prov. 5. 19.

Job 6. 26.

### Daughters of Ierusalem.

**T**he Person to whom this charge is directed, is to the 'Daughters of Ierusalem', that is, by the judgement and consent of all Interpreters, to the Magistrates and the Ministers, especially to the holy Priests, who are attending vpon the Church, as waiting women on a Queene, or as lousing daughters vpon their mothers.

They are named 'Daughters of Ierusalem'; because τὰ πλέον Ιερουσαλήμ μάλλου τῆς μήτερος: Daughters in their qualities resemble their mother. Ierusalem by David it was made μητέρα πόλεων, the Mother Citie in all Iudea: in the 12. of Reuel. she is said to travell in birth: and in the 4. to Galathians 26. it is called μήτηρ παντῶν ἡμάρτησεν, the

Arist. de ge.  
4. cap. 3.

Iosephus  
Arqueri.

Act. 20. 30.

Aug. de ciuit.  
Dei lib. 18.  
cap. 51.

the mother of vs all; a plaine Periphrasis of the church. *Ierusalem*, as appeareth in the 18. of *Iobna* 28. it first tooke the name of *Iebus* the sonne of *Chana*, and was called *Iebus*: after it was enlarged by *Melchisedech*, and called *Salem*, which signifies *Atonement*, or the vision of peace; *Hebr.* 7. and 2. *King of Salem*, that is, *king of Peace*. Thus then *Daughters of Ierusalem* are to be vnderstood, Daughters that resemble their Mother, Daughters of Peace. What? and is it to be feared, that *Ierusalem* shall be disturbed of her owne Daughters? they that professe themselves to be children of the holy Citie, and should continually pray for the peace of *Ierusalem*, are they such stirres, that they must be charged? yea verily: the holy Ghost knew right well, both how and to whom to speake. For, εξιαδεινων, euen from among your selues shall men arise, speaking peruerse things, and seeking to draw Disciples after them.

When the Diuell saw his Temples forsaken, and his Oracles put to silence, hee devised this as a speciall supply to haue alwayes his agents in or about the Churche. *Qui sub voambulo Christiano, doctrina restiterent Christianae*, Who vnder the title of a Christian name, might euer be ready to rellish the Christian doctrine. *Inimici homini domestici eius*, our owne calling and Country-men are our most vnkinde and cruell enemies. Had not diuers of vs, like vnnaturall Children, shaken off that reuerend obedience due to the Church our mother, but had shewed our selues (as here wee are named) *Daughters of Ierusalem*, the holy Spouse of Christ, had never beeene so wounded at the heart, nor her patrimony so boldly beeene made a prey to sacrilegious Atheists.

Whereas we should preach Christ Iesus crucified, that is, reconciliation by his bloud, holy life, repentance, and good workes, Christian Charitie, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and devotion, but to

to the ouerthrow of the state Ecclesiasticall, and to the disturbance of the Church of G o d. It is a wofull off-spring, when the birth of the childe is the death of the mother. If *Ius* runne to his mother *Progne*, and be betrayed in her bosome : if when the childe aske bread, the father giue him a Scorpion; if the Physitian minister poysone; if there be no succour in the Judge. *Contra solitudo nesciis & inopiam*, if one truth be not generally taught of vs all, *et locum ubi confusat reperire non potest*; if still there be a difference made betweene the *Reformed* and the *Formalists*; and affirmed, that the *Reformed* though they loose their liuings, yet they will keepe a good conscience, but the *Formalists* will euer be of the same religion the King is of.

If when wee celebrate the Lords Supper, we play (as they say) a pageant of their owne, and make poore sillie soules beleue they haue an English Matte; if Churchmen affirme, that our Church hath in it still, so many blacke markes, that the naturall children of the Church cannot discerne it? what hope can be conceiuied that the blessed Spouse shall euer attaine vnto any settled and ioyfull rest? The people in all ages, they haue euer delighted to heare of the faults and frailties both of their gouernors and of their Teachers; it hath euer beeene laughing cheere to the ignorant multitude, to see strange Innouations, change in the course of Religion, and men of the Church at variance and contention, yet all this is not sufficient to aduise, but still, euен vpon no occasion, diuers are euer troubling the state, and murmuring against the gouernment established.

Our Sauiour C H R I S T hee directeth this charge especially vnto vs, and calleth vs *Daughters of Ierusalem*; *Pse blanditur, ac suauier allicit, Daughters for loue, Ierusalem for peace*: teaching vs thereby humilitie, obedience to the Christian Magistrate, peace, lowlinesse, and submission to the Church our Mother: so that, if we doe  
K  
joy

Bernard.

Gal. 5. 15.

joy in the prosperitie of our Country, if wee doe long after the flourishing estate of the Church ( above all others) we must be knit together in vnitie and peace. *For if we bite one another, we shall be consumed one of another.*

Cant. 3. 9.

Surely, the Lord is with King Salomon, God is with our King; hee hath given him wisedome, riches, and honour, hee hath built him a glorious Palace, the timber is of Lebanon, the pillers of siluer, the ornaments of golde, the worke doth prosper in his hands, and there remaines nothing but that *it may be pained throughout, with the loue of the Daughters of Ierusalem.* Therefore you that be Magistrates, Parliament-men, flowers of the Land, and ornaments of your Country, here also called *Daughters of Ierusalem*, doe you by all good meanes procure the peace of the Church, give no encouragement to humorous men; doe not fauour their disorderly proceedings; winne them by your authoritie; perswade them in your loue to peace and conformitie. It is said of Saint Cyprian, that with teares hee bewayled those, who in the time of persecution denied Christ; much more is their contempt and peruersenesse to be lamented, who in the time of the Churches prosperitie doe wilfully forsake Christ: for what is it else to forsake Christ, but without iust cause, without any sure ground, to forsake that blessed calling, whereof before God and men, before Saints and Angels, they haue made publike profession in the Church.

Greg. in hom.

Is this integritie? is this humblenesse of minde, and an heart truely knit and deuoted vnto God? No verily. *Amor maior erit, qui plurimos ad eum amorem trahit:* That man shall be accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing to be euuen a dore-keeper in the house of G o d: and it fauours of an humble minde, of a sweet spirit, to become all things to all men, by all possible meane to  
wiane

winne some. Thus did Christ teach in his life, and thus did hee performe in his death. *Perdidit vitam potius quam perdidit obedientiam.* But, if it be so, that nothing can preuaile with these men, and that they will needs leauue off to bee Daughters of Jerusalem : then here is not onely a charge giuen to forewarne them by word, but in the fifteenth verse there followes an attachment. If I charge vwill not serue, then take vs the Foxes, that destroy the vines, must follow : If Aarons rodde cannot sway, Moses must sting : Foxes are to bee beaten with a staffe, and Cammin with a red e. Whosoever will not doe the Law of thy God and the Kings Law, let him haue Iudgement without delay. Saint Basile saith, that a Magistrate is ἀνθραξος vvithout bowels and compassion, vwho sufferereth disorders in the CHVRCH unpunished. Divers questions beginning onely to      betweene the Disciples of Saint John and our Sauiour, holy vwriters haue this obseruation, that G o d in his wisedome, did suffer the death of Saint John to hasten, that there might be no sects nor diuision in the Church.

Very loth haue I ever beene, to be scene at any time to meddle in these troubles of the Churche, and therefore ( the L O R D knoweth my heart) I speake not in bitterness, to exasperate any mans thoughts against them. But in this case, who is offended and I burne not? By lamentable experiance doe I know, what strange and wofull effects, these disordered courses haue brought forth. Divers in whose vertuous and louely society, my heart hath often ioyed; and some, for whom nature would cause a man to crie out (would to G o d I had died for thee my brother;) some of these haue forsaken both friends and Countrie, and others (men of excellent parts in humaine learning) whereas they had purposed to take holy orders, by reason of these contentions, they fell away, and imbraced

Cam. 2. 15.

Ezra. 7. 26.

John 3. 25.  
Chrysost.  
Theodo.

Plutarch.

Diuns Hilar.  
lib. contra  
Conf. August.

this present vworld. Therefore in those things which concerne the glory of God, the peace and prosperity of the Church : *Optima legum institutio, ut non solum sint, sed et latius pareatur* : As it is a blessed thing to haue begun vwell, so it is the crowne of glory to perseuer in well doing, to persist by all good meanes, that as much as possible may bee, from the Orcades to the south Seas, from the Irish Pale to the Westerne bounds, there may be one publike, perfect, and Christian peace amongst vs : for feare lest as by the discord of the *Arians* innumerable people fell away from Christianity to Gentilisme and Infidelity, so by reason of our discord, they neuer cease, to fall away, as fast to Atheisme and impyty.

## Roes and Hindes.



F the Persons you haue heard, now commeth in the charge it selfe : wherein first wee are to consider the *Manner*, which is very sweet and proper, for being in the fields, and alluding to shepheards, according to the tenor of the *Canticle*, he doth charge by the *Roes* and *Hindes* of the field. Why wee should be charged by *Roes* and *Hindes*, (such a strange kinde of adiuration) and what is meant by them, there is great varietie of interpretations, amongst all writers. In the originall tongue, *Tzeboath* and *Silob*, the Hebrew words, they doe signifie *exercitus* & *virtutes*, whereunto the *Septuaginta*s agreeing, doe translate it in ταῖς διυνέσσοι νοῦ επ ταῖς ισχύεσσοι τοῖς ὄφεσσοι. O ye Daughters, I charge you by the royll armies, and strength of the field.

Aponies

*Aponius* in his fourth booke, saith, we are adiured by *Roes* and *Hindes*, for example sake: *Quod horum est amor ardenterissimus*, because of all other beasts their loue, in feeding, and keeping quietly one with another, is most peaceable and affectionate. *Per Hunnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarkes, *Abraham, Isaac and Jacob*, vwho in their generations were men of peace. *Thomas Aquinas* hee expoundeth it by the holy Prophets and Apostles. *Lyra* saith wee are charged by *Roes* and *Hindes*, for that these Beasts are enimies to poysone, and fellow-helpers against such as hurt them.

Saint Bernard hee adiureth by the holy Angels, who are as swift as *Roes* and *Hindes*. *Beda* (whose exposition is very good, hee saith the spirit of God, doth call the very dumbe creatures to witnesse against stirres in the Church. Some expound *Roes* and *Hindes* to be the chiefe theologicall vertues, adiuring vs by our Faith, Hope, and Charite. Others they say wee are adiured *amore quam nemini* *Sanctis*, by that loue and reverend dutie which wee doe owe to the Saints and reverend Fathers of the Church. To be short: *Gregory, Gorban, Cassiodore, Ambrose, Origen, Honorius, Anselmus, Angelomus*, almost euery author doth differ in his exposition. So that as the Poet cryed out. *Quid clamem? que fasa vocem? que nympha poscam?* So all authors are at a stand, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnes, that they might sufficiently charge. But that they might be sure to make all men fearefull to stirre, or trouble the Churches peace, every one doth adiure by that which in his severall judgement is most forcible. Amongst the rest, the exposition of *Venerable Beda*, is very significant and religious. I charge you by the *Roes* and *Hindes*, that is, saith hee, *per delusiones agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes* and *Hindes* which wee

*Aponius.*

*Rupertus.*

*Tho. Aqui.  
Lyra.*

*Ber. serm. 53.  
Beda.*

*Hugo. Cand.*

*Hierom in.  
Pere que ijs  
Chara esse nonis  
& amabilia.*

*Venerable  
Beda.*

Plin. lib. 8. cap.  
53.  
Solinus. lib. 3.

1 Sam. 15. 24.  
Act. 12. 2.

Plato de Rep.

Homer.

Psal. 65. 7.

Esay 17. 12.

must hunte after, and studie to take. And very fitly are they compared to *Ross* and *Hindes*, because as *Plinie*, *Philostratus* and *Solinus* writheth, they are most tender and fearefull of all beasts, affrighted with any noyse, checked vwith the least foile, turned out of course with the cracking of a sticke, presently make head another way, and vwhen they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they runne they know not whither, euen to their owne death. Such is the nature and disposition of common people, soone stird vp, quickly awry, sometimes running full head one way, on a sodaine turned as much another. Therefore it is a seruile course, and bewrayes a vaine and proud spirit for any, especially men of religion and vnderstanding, to fit the fancies, and seeke to winne vnto themselves the applause of common people. *Plato* in his Common-wealth forbids men to tange vp and downe, to ring away other mens Bees, yet the onely glory of some men is, to get flockers and followers after them, by tanging and gangling in matters of no importance.

Surely as a weake and feeble braine followeth the waxing and waining of the Moone; so the brainsick humour of the multitude is subiect and pliable to every change and resolution. Whereupon *Homer* compares the disposition of common people to the standing corne, there comes a paffe, and blowes it all on the one side, there comes another blast, and swaises it as much on the other side. It is a fit comparison made by the kingly Prophet: *It is the Lord that stilleth the rage of the Sea, the noise of the waves, and the madnesse of the people*; iumping therein with the Prophet *Esay*, vwhere the nature of the people is compared vnto the billowes ταλυφλοις βοιοις δελαγασις, of the troublesome and working sea, that cannot rest. So easilly set agog, so delighted with nouelties, so full of alteration and change are the affections of common people.

In the 28. of the *Acts*, S. Paul, whilst the Viper hung vpon his hand, hee was a murtherer; againe, the Viper shaken off, in the turning of an hand, hee was a God. In the 3 of *Ebra*, and the 12. the people wept, because they had no Temple: after, when the Temple was builded, then they wept as fast againe, because the glory of the second was not like the first. In the time of *Queene Mary*, there was lamentation and crying out, that Idolatry was set vp, the Church polluted, and the Gospell taken away: afterward when through the great mercy of God, the Gospell was aduanced, and the light thereof did comfortably shine throughout the whole kingdome, then they murmured and cryed out as fast againe, that we had no Church, no Ministry, truth was wrapt vp in Ceremonies, and all was Antichristian.

In the 19. of the *Acts*, Demetrius and other subtil heads of the Tradesmen of Ephesus (merely for their owne gaine) rayled a great tumult, and getting the people together, cryed out, *Great is Diana of the Ephesians*; presently the people were carried with such a tempest of fury, that the Citie was all in an vprore, they ranne and rushed whither thy list in great confusion, much violence was offered, and yet at last, as appeareth in the 32. verse, *the most part knew not wherefore they were come together*. In like sort, not many yeeres agone, divers perfonnages of great credit and countenance (they and their predecessours being long since enriched by the reuenues of the Church, and fearing to lose them) apprehending presently the successe, inuigled many weake men, young Diuines, Trades-men, Artificers, and such like, and they all cryed out, for the *Genena discipline*, and Scotish reformation in the Church. The ignorant multitude once stirred vp, the whole Land was in Sects and tumults, the State was troubled, the Prince was disobeyed, good Lawes were neglected, by Libels, Pamphlets, by concealements, by treacheries, by sundry foule disorders, violence

Nobiles quidam  
precipuis huius  
regni mecum ege-  
runt anno 1583.

*A Booke of discipline, compiled after the Generall fashion by Master Knox and others, recited of the disciplinarians, and termed a devout imagination.*

*Another Booke called Discipli- Ecclesie sacra verbo Dei de- scripta, corre- Eted, altered, and amended; about 1587.*

violence and disgrace was offered to many societys, and worthy callings in this Land; and yet I dare say, the most part never knew what they did desire: Nay, I dare confidently affirme, the chiefest and learnedst Sectaries of those times, and euen at this day, not a sixe of them, did euer fully and soundly agree in the maine points, and manner of erecting this their Goddesse Diana, this affected discipline and reformation. Yet behold and obserue the effects. These silly *Roes and Hindes* once stirred vp, they flockt together, and assembled in woods; they haunted priuate conuenicles in the night; they had secret Printers in every corner, the publike congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainly there was no true minister in the Church of England, and so some fled beyond seas, others gaue vp their calling, lurking idly in other mens houses, seducing their mindes, and wasting their estates. While these reformers thus ranne their course, honest plaine men, simple people, beholding such parts taking and contention, seeing such acceptions of persons, and varietie of opinions, they in their ignorance stood at a gaze: some fell away to the Church of Rome, others waxed neyther hot nor cold, Atheisme crept in, deuotion was laid aside, God exceedingly dishonoured, and the estate both of Church and Common-wealthe very much defaced. I say no more of these *Roes and Hindes*, *λόσιοι ἀπ πίστεως; τολύτροπος ἐστιν ο μελος.* If then wee regard the saluation of simple people, by rooting out of Atheisme and Superstition, if wee tender their peaceable and Christian life, who are *πολυφερόμενοι*, misled vpon every light occasion, then wee must wholly lay aside all contention and difference whatsoever; with one heart, with one consent, wee must all preach one and the selfe-same doctrine, all vse the same Ceremonies, thereby to winne the people to godlinesse of life, and holy reverence; and alwayes (in regard of their weaknes)

we must be shie and fearefull of stirring in the Church. The very Heathen haue taught vs discretion in this point.

Amongst the wise Grecians, the difficult poyncts of their Religion, vvere never laid open to the discusing of the ignorant people, but closed vp with silence. *Varro*, that notable and learned Writer, remoued those Bookes which hee wrote touching the deepest questionts and mysteries in Theologie, from the sight and knowledge of the multitude; *Scholis vero ac partibus clausit*, hee reserued them priuate to the learned Schooles.

Above all others, the holy Apostles, and ancient Fathers of blessed memory, were so chary in this point, that if any doubt arose, if any question or controuersie fell out among them: they did not by and by set forth bitter Inuictiues and sedicious Pamphlets, they did not put vp clamorous Bils to Temporall Courts, they did not creepe and couch to Lay-men, for the bolstring and bearing out of any disorders in the Church, they did not haunt and trouble Christian Princes, with bolde and vnadvised petitionts, but as wee may see by the Apostles, *Act 15*. a matter of great consequence, was orderly and louingly discussed at Ierusalem (the Schoole of the Prophets,) and so peaceably ended by the chiefe and most excellent Apostles. This presidant and worthy example was truely followed by S. Hierome, by S. Augustine, by Chrysostome, and Epiphanius, by the good Bishop of Alexandria, in the time of Arius, by Theodore, who sent priuately to Paul Patriarch of Constantinople: thus they conferred peaceably together, they wrote priuately one to each other, and so (neuer making the people acquainted) doubts being resolued, and controuersies ended, every man did rest satisfied in his obedience, and went peaceably on in his severall calling. These holy and graue men considered well, that

Aug. de ciuit.  
Dei.li.4.ca.31.

Aug. de ciuit.  
Dei.li.6.ca.5.

Act 15.

Nicop.eccle.  
hist lib.8.50.  
Paulus Diacon.

Heres baci in  
Psal. 23.

the soules of the ignorant people were precious, their mindes like *Roes and Hindes*, easily misse-carried, soone stirred vp, and quickly driuen from their wonted layes; therefore as the good Shepheard in the 23. *Psaime*, they fedde them peaceably in greene *Pastures*; they led them not vnto torrents, to troublesome whirl-pooles, but *et in iudea et evanisie*, to the waters of rest, and as the originall doth infer, to the sweet stremes that run quicly.

### Stirre not.



THE substance of this charge is double: First, not to stirre in respect of the danger: Secondly, not to waken, in regard of the Spouse, who is fallen asleepe, and peaceably taking rest. It is dangerous to stirre, for that a rent or Schisme in the Church, is like a wound in the soule, or a great breach in the Sea, there is almost nothing able to close it vp againe. Howsoever at the first it seemes of small reckoning, and of no importance, yet it neuer shewes it selfe at the beginning in the right colours, but *crescit eundo*, it creepes on and gathers strength; and we shall neuer reade that the primitive poynt of any Schisme, did euer rest, or stay it selfe, vntill it came to a full period of plaine Heresie. *Nolum Schisma, non sibi aliquam postea configit barem.* Of one little sparke is made a great fire. Ariyan his heresie, it was but a sparke (as *Nicæphorus* doth write) first rai-sed by one *Alexander Bascalis*, because another was preferred before him, yet this sparke set Asia, Africke, and Europe on fire, and so poysoned the spawne of the Church, in the flowrishing spring of worthy *Constan-tine*, that euen to this day it never recovered the losse againe.

Hieron. Eccl.  
11. 32.  
Nicephorus  
eccl. hist. lib. 8  
cap. 5.  
Cassiod. lib. 1.  
cap. 12.

againe. Mahomet that Antichristian Infidell, first, began his sect with a few followers, and because Heraclius the Emperour let him runne on, neglecting him as not worthy to be defeated; shortly after, vnder colour of his religion, he ouerran Asia, defaced the East Church, subuerted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Did not the Anabaptists of late yeeres, 1525. even of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishmene and proscription inflicted vpon the innocent, and at length a butchery massacre made of fiftie thousand people, slaine at one time, and an hundred thousand Christians murthered at another. They began with the Bishops and Clergie, but they ended with the deposing of Ciuell Magistrates and destruction of the people.

The ground and primitiue cause of all the contentions railed heretofore in our Church, was at the first a small discontentment, a matter of priuate grudge, a little sparke: but by a bold admonition giuen at that time to the high court of Parliament, it wakened all England, and set a number of tongues and pennes on fire, (not with such fire as fell on the Alter, and sanctified the Sacrifice) but vwith the fire of bitternessse, Schisme, and contention, which could never yet bee throughly quenched to this day.

From this sparke, as from *Hydra*, what a number of poysoned heads sprung vp, Anabaptists, Brownists, Puritanes, Catharists, Atheists, the Familiie of loue, and such like. And notwithstanding those vvorthy and learned men, who fled in Queene Maries time, (as John Bale, Richard Coxe, John Parkehurst, William Barlowe, Alexander Nowell, John Jewell, Edwam Sands, Edmond Grindall, and very many more) maintained the

Carion. anno  
Domin. 641.

Sleidan.  
*Bellum rusticum absumptum Germanorum,*  
150000. vni ex*in vita Clementis Rom. Pontificis.*

Bullinger.

Admonition.

<sup>a</sup> Cartwright  
Admonition.  
Supplie to the  
Parlaim. 56.

<sup>b</sup> Hackes  
executed.

<sup>c</sup> Feffis dies sunt  
commode  
abolendi.

Schismatikis in  
Berry.

<sup>d</sup> Defended open-  
ly in the Uni-  
versitie.

<sup>e</sup> Mart. iu. 1.  
Adm. pa. 25.

<sup>f</sup> Knox to the  
Communitie,  
fol. 49.

<sup>g</sup> Bucca, de  
iure regis. Page  
61.

<sup>h</sup> Scottish presby-  
tery in prison  
at this day.

<sup>i</sup> Martinian.  
Martin Senior.

Martin Prote.  
Maritimus Epist.  
His Epitome.

Hay any work?

Bishoprikes  
spoyle, dis-  
membered.

In London.  
Ipswich.  
Country.  
Cambridge.

gouverment of the C H Y R C H of England, vsed in their holy assemblies the forme of service, and order of Ceremonies which were established in King Edwards time, and ratified againe by good Queene Elizabeth; yet behold, contrary to the iudg'ment and course of these learned and holy men, what strange, what fierie and stirring conculusions vvere raised. That <sup>a</sup> the chosse of Ministers should stand vpon the approbation of the people, and that they are all of equall authoritie : that the Church government was vtterly vnlawfull and Antichristian : That the Article of our Faith, touching Christ's descension into hell was soylsted into the Creed : that the <sup>b</sup> L O R D S Prayer, by our Sauour himselfe commanded, was not to be vsed : That no <sup>c</sup> Holiday might be obserued, but onely the Sabbath : That no <sup>d</sup> Father or humaine writer might be alledged in the Pulpit : That the booke of common Prayer was to be abolished : That all the ceremonies of our Church were Po-  
pish and to be swapt away : <sup>e</sup> That the calling of Bishops, was an Antichristian & diuellish hierarchie : <sup>f</sup> That refor-  
mation of Religion belongeth to the comminity : <sup>g</sup> and that the people are better then the King, and of greater authority : That <sup>h</sup> the Presbytery and not the Prince was to be supreme Gouernour in matters Ecclesiasticall.

This sparke, what a number of <sup>i</sup> seditious bookees, biting Libels, and slanderous Pamphlets did it raise ? This sparke amongst our selues, what hart-burning, what boyling and secret grudges, (by the neglect of some, and ap-  
plauding of others,) did it breed ? This sparke amongst great Personages, vwhat palpable Hypocrisie, vwhat foule Sacrifedge did it cause to be committed ? This sparke, vwhat a gap did it open, and vwhat way did it make into the hearts of many men, first, to doubt of the truth, and so after to be wonne to the Church of Rome ? amongst the *Roers* and *Hindes*, what disorderred conuenticles, vwhat prophane actions, what secret whisperings,

whisperings, what vile treacheries did this spark procure? Townes, Cities, Vniuersities, the whole Land was on flame with this sparke.

In the peaceable estate of any Church, to renue any olde point of heresie, to set on foote any new opinion, any Schisme, or intricate question, it proues like the cloud that *Elius* saw: at the first his Seruant looked and hee saw nothing; by and by hee bad him looke againe, and it beganne to arise as big as a mans fist, at length it couered the whole skie with darknesse, and immediately there followed a storne. In like sort the most dangerous Heresies that euer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloudshed. Nay, it is to be obserued, in the course of all ages and times, that the greatest Monarchies, and most flourishing Kingdomes of the world, haue never receiuied such fearefull blowes, and vnxpected downe-fals by open and forraigne enemies, as they haue done by stealing Innouations, and secret treasons, first raysed by Sects and Heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, as difference and discord in Religion. In a word: Dissention is the ordinary gate whereat destruction entereth in. The destruction of Ierusalem, it first beganne with the ciuill discord of *Simon* and *Eleazer*: By the dissention of the Christians in the *East Church*, the Turkes first entered into Hungary: and so generally discord hath euer wrought the transtilting of Kingdomes and finall desolation. Therefore beloved Fathers and Brethren all, I humbly beseech you in the name of the living G o d, *Submit your selues to all manner ordinance of man, for the Lords sake*: every man stand fast in loyalty and faithfull obedience, goe peaceably on in that calling wherein G o d hath

<sup>1</sup> King. 18.44.

<sup>1</sup> Pet. 2. 13.  
<sup>1</sup> Tit. 5. 1.

<sup>1</sup> Tim. 2. 1.  
<sup>1</sup> Rom. 13. 1.

hath placed you, cease to be contentious, and with an humble spirit striue to walke before the Lord in truth, and with a perfect heart. That so the God of consolation and peace, who hath planted amongst vs the Gospell of peace, and hath set ouer vs a religious King, a louer of peace, and hath settled in his dominions a joyfull peace, may giue vnto his Spouse, and grant vnto his Church, loue, vnitie, and a perpetuall peace, for his owne name and glory sake.

## VVaken not.

Cant. 8. 9.



**H**E second part of this charge, is not to *waken* Christ's Spouse, for ielousie is cruell as the graue, and if any man be so hardy and bolde as to waken his *Lone*, it shall surely be reuenged. In the 54. of *Esay* and the 5. as Christ is there called the *Husband*, He that made thee is thy *Husband*, evien the Lord of Hosts : so *Reuel.* 20. and 9. the Church is the Bride or the Lambes wife, and here very graciously hee vouchsafeth to call her his *Lone*.

There is much adoe, many grieuances, or Louers beened: the Church of the lewes was 480 yeeres vnder persecution of *Pharaob*, and vexed by the Gentiles, or euer it came to inioy peace and prosperitie vnder *Salomon*. The Primitiue Church was 300. yeeres militant vnder tenne grieuous persecutions or euer it came to be dormant vnder *Constantine* the great. This Church of England in times past, hath seemed to be forsaken of her louer, and oftentimes since sundry broyles, many discontentments haue fallen out, or euer she might hope assuredly to inioy any quiet rest indeede. *Shee went about and sought him whom her soule loued, and found him not.*

Cant. 3. 3.

But

But now as a Bride-groome resoyceth ouer the Bride, so bath God resoyced ouer this Land, and decked his Loue with ornaments, in a most excellent manner, shee is become glorious and of perfect beautie, her name is spread throughe the world, and other Nations doe taste and are satisfied with the breasts of her consolation. If wee wilye consider, and call to remembrance the bloody Massacres of France, and difference of Religion still therein: the wearisome broyles of Flanders, and vnsettled estate of the Church amongst them: If we set before our eyes the high indig- nities offered heretofore in Scotland, to our most worthy and religious King James; the sodaine and sundry mutinies, and vprores euer and anon arising from their Presbyteriall discipline: the vnstayed and discontented carriage, the poore and despiled estate of such Churchmen as first hoped, but now cannot with any reverend government rule therein, then must wee needes confesse, happy are wee in our settled peace, and most blessed in the godly prosperitie which we inioy.

This prosperitie, this rest of the Church, vnder Salomon then, and such like noble, wise, and religious Kings at this day, is compared vnto Sleepe, and out of this sleepe, the Church may not be wakened. For throughout this whole Song Christ is neuer said to haue slept with his Spouse, neyther is there at any time mention of sleepe, but pre- lently (as in three severall places) followes this Charge; that no man waken.

There is one kinde of sleepe, which is *Mortis Imago*, Homer calcs it Τεντὸς ἀθλός, deaths Brother, or a dead sleepe: S. Paul in the 6. to the Ephesians 18. he tearmes it the death of sinne, πνεῦμα κατανέγκος, the spirit of slumber: the Church of Sardis in the 3. of the *Reuelation*, is said to be in this slumber. Our Church also was sup- posed to haue beeene in this sleepe, and thereupon those Good men Vaux, Piercy, and Carelffe, resolued to take pu- nishment of the wickednesse of these ismes and to waken vs.

But

Ezech. 15.

The Kings Ma-  
jestic surprised.  
at Ruthenian.  
1584.

The Kings Ma-  
jestic besieged at  
Strineling, en-  
forced to take  
the Castle, and  
in the end to  
compound for  
busafestie.

Ouid.  
Homer.

O fearfull  
wakening.

Cam. 5. 2.

Bernard.

Verses.

4.

5.

6.

Psal. 4. 9.

But howsoeuer *the Spouse might sleepe, her heart was wak-  
ing*, the prayers of the Saints continually crying, keepe  
the mercy of the Lord *waking*, so that though wee slept,  
the keeper of Israel did neyther slumber nor sleepe :  
Hee opened the eyes, and wakened the heart of his cho-  
sen Seruant, to doubt of the danger, discry the plot, and  
to prevent the *Deadly blow*. Hee is deliuering, the Lord is  
magnified, they are fallen, we stand vpright, and blessed  
be the God of our saluation.

There is another kinde of *Sleepe* which is *Ros Naturae*, the sweat of the dewe of nature : of this sleepe the Physitians say, it is the repast of the body, and the greatest comfort in nature that may be. Such a *sleepe* is this of the Spouse, *ex rore divino*, the dewe of heauen hath  
fallen vpon her, he hath giuen his beloved *sleepe, et sacro  
silentia somno procurat*: he commanded silence in her holy  
*Sleepe*.

God forbid I should come hither in the name of my  
God, and stand here before this holy and honourable  
presence, to wound my conscience, by deliuering an vn-  
truth, or by blanching of sinne and corruption, to dishon-  
our my holy calling. No, *visit Iehovah*, the Lord know-  
eth my thoughts, I speake the truth (as I conceiue) from  
my soule, to the glorious praise of our euerlasting God,  
and to the great comfort and encouragement of all that  
heare mee. As it is in the former part of this chapter:  
*Christ hath now brought his Spouse into the wine Cellar,*  
*hee hath stayed her with flagons, and comforted her with*  
*apples, his left hand is under her head, and his right hand*  
*doth imbrace her, that is, satisfied in great measure, both*  
*with temporall and spirituall blessings, shee doth rest in*  
*great prosperitie. She hath laid her downe in peace, and*  
*taketh her rest, for now the Lord hath made her to dwell in*  
*safety. O let vs praise the Lord for his goodnesse, and*  
*neuer be ashamed, to declare the wonders, and to publish*  
*the blessings which he hath brought vpon vs this day.*

Our

Our eyes doe see them, our thoughts must needes acknowledge them, and our enemies (we finde by late experience) with secret and great malice doe enuy them. Giue me leau therefore (I humbly beseech you) euен for the glory of Gods blessed name, (whose exceeding mercy we are bound to acknowledge) and also for a testimohie of our owne priuate duties, to make some relation of those benefits which we enioy by the bleised government of our gracious Soueraigne, whose happy and ioyfull entrance into this Kingdome wee doe celebrate this day.

Is it a plaine, but an excellent principle, ἀξεσδαι  
μη μαθεῖν, αξεῖν μη ἐπεξειδεῖν, Let him never take vpon him, nor desire to rule, who hath not first learned to obey and to forbear. It is well knowne vnto vs all, sundry times hath the quiet state of this Realme beeene disturbed, much hurlie burlie raysed, many treasons brued, practising and procuring the death of our former Queen, pretending somewhat, some title and interest vnto the Crowne; but behold, notwithstanding, the apparent truth of his Maiesties title was openly knowne to all the states in Christendome, and that long before, he might haue procured strong meanes to haue inuested himselfe, with the honour and possession of the same: yet still did he patiently abide the Lords leasure, as one who truely feared God: hee never combined with France, nor complotted with Spaine; hee never stirred vp eyther Subiect within, or forraigne power without, borthat which is yet very ioyfull to remember, and seldomie performed of naturall brothers in one familie, two mighty Princes, good Queen Elizabeth, and our blessed King, most amiable they did loue and liue, and (as it were in one Land) peaceably raigne together.

When God had ended her dayes in peace, after many distracted feares, wherewith the hearts of all beganne sodainely to be perplexed: how bleised were wee in the

Euripides.

Forbearance.

Succession.

present succession of the crowne? the happy government whereof, did catnely come in, and peaceably arise, as after a short night, the cheerefull and faire morning Sunnes-shine.

Issue.

How secure is now the State, in the vndoubted apparence of blessed *Issue*? a stay to the land, and comfort to euery good Subiects heart.

Prov. 28. 15.Royall descent.Union.

*Blessed art thou, O Land* ( saith the Scripture) *whose Prince is the Sonne of Nobles.* In the royll discent of this imperiall Crowne, the Rose is not onely sprung from the Red and White, descended from the noble off-spring of both houses, *Lancaster* and *Yorke* (thereby molt happily taking away all occasion of ciuill dissencion) but moreouer, happy are we in our selues, and fearefull to other Nations, in the quiet and lawfull vnion of these Kingdomes. Phantasticall humours, did please them-selues a while, and selfe-conceited heads haue vainely discoursed with idle similies against the ordinance of God in this behalfe: (but leauing the future successe and further coniunction to Prayer, forbearance and time) in this one blessing wee may plainly behold the extraordinarie mercies of the Lord. For I am vndoubtedly per-swaded ( next after the knowledge of Christ, and the true profission of the Gospell) *this day, this day* I say, is now, and hereafter shall be the most memorable and happy *Day* that in this Land was euer commended vnto posteritie these 1000. yeeres. Indede the Conquest of France, hath title of renowne: but wee know well the possession therof was gotten by bloud, kept with charge, and lost with dishonour. But by his Maiesties lawfull Succession vnto the Crowne, that which the great and deepe States-men of England, fore-cast many hundred yeeres to compasse that which by dint of sword, and much effusion of bloud hath often beene attempted; that which all the victorious Kings of England often desired, but never fully effected; that which the example

ple of other Christian Kings, and the wicest Nations teach vs; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselues doe offer; the Lord God, who is wonderfull in counsell, and excellent in workes, that hath he sweetly brought about: without present alliance in mariage, without tumult in warre, without wrong to any State whatsoeuer, *Israel and Indo, Scotland and England*, are both one, the secret and vwise ordinance of G o d hath so settled it: O let the consent and mutuall loue of both nations peaceable confirme it, and God in his mercy and goodnessse seale it fast for euer.

Since his happy entrance into this Kingdome, how well is the whole Common-wealthe eased and disburthened of the continuall and troublesome charge of our Irish expeditions?

How Christianly are appeased the vnchristian and bloody spoiles, robberies, and murthers dayly committed betweene Spaine and vs?

Most godly and amiable is the confederate league concluded with our bordering neighbours round about vs. To subdue Nations, and enlarge Kingdomes, by conquest and bloud-shed, to wicked and tyrannous Princes, it seemes great glory and felicity, but by good and Christian Kings warre is never sought, but enforced by necessity. *Felicitas maior est, vicium bonum habere concordem, quam vicium malum subiungare bellantem:* It is greater honour and felicity to retaine the loue of a good neighbour concording in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

The wise Orator saith: σύμβολος ἀγορεύς, χρησιμότατος, καὶ τυγχνιώτατος ἀπάνταυ πλημάτων ἐσιπ: Faithfull and wise counsellors are the most profitable and worthy treasure, which any Prince enjoyeth. And is not the Common-wealthe furnished, with as noble, faithfull

Irish expeditions ceased.

Spanish brailles appeased.

Confederate League most Christian.

Malis felicitas bonis necessitas.

Aug. de ciuit. dei. li. 4. 15.

Iofrat ad Niccole.

Faithfull Counsellors.

*Learned and  
uncorrupted  
Lawyers.*

*Reuerend  
Bishops.*

*Gospell estab-  
lished.*

*Marriage ho-  
noured.*

*Learned and  
Godly teachers.*

*Conference at  
Hampson.*

*Hen. Jacob.*

*Ceremonies god-  
ly and approved.*

*T. C.*

and wise  *Counsellors of state*? as learned, stout, vncorrupte *Judges*? and worthy *Lawyers*? as reuerend *Bishops*, shining in their liues and learning, as euer age afforded? all these (through the milde and wise gouernment of a gracious King) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Is not the *truth of the Gospell*, most peaceably established, and carefully professeſſed; vwith such reuerend and constant ioy in hearing the Word, and frequenting of prayer, and giueth example to all the Protestant Princes of Christendome? To see the populous court of a mighty King, as peaceable, vwell giuen and religious, as the vwell ordered family of a priuate mans house, vwhat Christian heart will not ioy to heare it, and who can but magnifie the God of heauen to know it?

The sacred bands of holy mariage, are they not tenderly kept; highly esteemed, and haue they not beene solemnly graced in Court, to the imitation of all the Land?

Every great Citie and incorporation, and every part of the Land, is it not replenished with godly and learned *Preachers*, trained vp in the Vniuersities, able in some good measure to teach, rebuke, and exhort vwith good discretion and iudgement? What so is vwanting and defective herein, such hath beene his Maiesties Princely zeale, that hee hath referred the care thereof to speciall Committees, that vvithall conuenient speed *Wales*, *Ireland*, and the *Nortbren Borders*, might be supplied and planted vwith learned and religious Teachers.

*H. nry Jacob* in his seditious Epistle dedicated to the King, is not ashamed to affirme that the present ecclesiſſical orders are more friendly to *Papists*, *Liberines* and *Atheſſts*, then to the ſincerity of the *Gospell*: another also of the ſame rancke, ſets it downe, that wee may better

better conforme our selues in orders and ceremonies to the *Turke*, then to the *Papists*. What a strange and dangerous position is this? O where is discretion and pietie, where is Christian loue and holy moderation? Seeing the doctrine is sound and good in the chiefe and maine points of saluation, why should any man speake so vnadvisedly in matters of leſle importance? Alas, we also are bound to pray for you, to shew you the right way, and woe be vnto vs, if (as men pleasers) we shall speake against our owne knowledge, or that others should be constrained to subscribe to that which is not consonant with the truth. Heare therefore, and as a wise and vnderstanding people at length be satisfied. For, vndoubtedly the Ceremonies of the Church, and especially the vse of the *Crosse*, so much excepted against this day, as the *Standard of Christ's honour*, hath euer beene aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troupe of the blessed Fathers, the Chariots and horse-men of Israell. And generally those Ceremonies at this day vſed in our Church, they are in themselues indifferent, in number few, in vſe decent: They are peaceable in regard of conformitie, reverend to breedre deuotion in the people, and for continuance these 1500. yeeres vncoutrouleable: They are consonant with the Scriptures, the exposition whereof, is confirmed by the iudgement of the ancient Fathers of the Primitiue Church; approued directly by later Interpreters, defended soundly by new Writers, discusſed by kingly conference, agreed vpon by Nationall consent, established by highest authoritie, attested and made good by the approbation and iudgement of other neighbour Churches, as appeareth plainly in the confessions and severall articles of *Helvetia, Boheme, Ausburge, France, Flanders, Saxonie, and Swenelund*.

It is a grounded principle, approued by the learned

M 3.

Diuites

*The vſe of the Crosse approued by Origen in Psal. 38.  
Basi. de Spir. Sanct. cap. 37.  
Chry tom. 2. hom. 55. in Mar. cap. 16.  
Hier. lib. 3. in Ezech.  
Aug. Tract. 55. in Iohn. & de verbis Dei.  
ser. 18. & 53.  
Greg. Mag. in lib. 3. in Job, cap. 33.  
Ambro. lib. 2. cap. 7.  
and other many.  
\*Helvetia. art.  
Boh. 25. 15. 18.  
Auf. art. 4.  
Fran. art. 32.  
Eland. 32.  
Sax. art. 20.  
Swedu. cap. 4.*

Diuides in all ages : *In iis rebus in quibus nihil statuit certum Scriptura divina, nobis populus Dei & Christiani Principis iura tenenda sunt :* In those things wherein the Scripture hath set downe no certaintie, the Lawes of the Christian Prince, and of Gods people are with all obedience to be imbraced.

To proceede in this peace and prosperitie of the Church concerning the Sabbath : How generally is it obserued, how religiously sanctified, euen in this great and busie Citi, wherein the streetes may often be seene in a manner desolate, and few stirring vpon the Sabbath, in the time of diuine Prayer and Preaching ? The painefull preaching frequented with infinite Congregations, and mighty assemblies in this famous Citi; the diligent and daily Prayers, the devotion and thankesgiving, the readinesse and attention in hearing the word of God both preached and read euen in this place where I stand, doth witnesse what I say. O how faire and bleſſed a thing it is, for a Christian King to heare and know, all the inhabitants of his Dominions, to be assembled vpon the Sabbath, to be knit together as one man, prayſing, ſing- ing and reioycing in God, all their Prayers well neare at an instant, as the flame of a thouſand mountaines, ascending aloft, and piercing the very heauens !

And is it not as louely to behold, all the people of these Kingdomeſ, with obedience to Law, and loue to their Soueraigne, to goe peaceably on as birds in the Spring, busied every one in their ſeverall callings, and all the weeke long chearefully following their vocation ?

Hath not the Lord crowned yeere after yeere with his blessing, the land giuing ſuch increase, that notwithstanding there be at this preſent, in this Citi and Suburbs about ſixe hundred thouſand liuing ſoules, yet they all are well and plentifully fed, and all the people throughout the Land waxing warme and wealthy, ſit peace-

*Industry of the  
people.*

*Plentie.*

peaceably vnder their Vines, taking their pleasure and recreation? Ζημεῖον ἔσι τὸ χαλᾶς βασιλεύειν; ἐστι τὸς δεχομένας ὁρές, ὀντορωτέρες καὶ σωφρονιστέρες γίνομέναις: It is alwayes an assured and good signe of excellent gouernment, when the people of any kingdome doe grow more wealthy, and become more ciuill and religious.

Iosocrates.

What excellent and godly Acts stand in force for the wise ordering and comfortable relief of the poore? What straight and holy Canons ordayneid, for the religious proceeding in all matters Ecclesiasticall? What feueritie is openly pronounced, and what punishment daily executed vpon corrupt Officers, and Pollers of the people?

Good Lawes.

Hath not Mercy triumphed ouer Iustice, and compassion to forgiue (the perfect note of true Christianite) shewed it selfe abundantly in pardoning sundry offences, and sparing the liues of dangerous and hatefull Traitors?

Mercy.

Feare admitteth no securitie: οὐ πάντες φοβόνται, πάντοις φοβεῖται, whom all men are afraid of, such a man, stands in feare of all men. And therefore like a wise and right Christian Prince hee doth not build his safetie vpon strength and power, but vpon the mercy of G o D, vpon *Princely Affabilitie* with his Nobles, and vpon the loue and faithfulness of his Subiects. Doctor Hill and other Papists, Jacob and other Sectaries, they flanderously auouch that their persecutions are many, and their afflictions very grieuous; and yet behold all dissention in Religion hath beeene alwayes laboured, and is still sought, by all forbearance and gentle meanes to be appeased: yea, towards all men in general, *the government is sweet and milde*, and himselfe in his private nature, so louing and compassionate, that as *Theodo.* he seeketh to binde men vnto him, not by force, but by bountie and religion. Troublesome and sedicious Spirits will never cease to murmurre

Democritus.

Affabilitie.

Milde gouern-

ment.  
Ambr.de obi.  
Theod.

Aug. de ciuit.  
Desl.i.t.ca.8.

Peace.

Virtuere-  
warded.

murmure and complaine, but the point is, *Non qualis,*  
*sed qualis quis patiarur.*

Since his blessed raigne doe not our hearts secretly tell vs, that wee feele and daily taste of ioyfull *Peace*, a Christian *Peace*, an honourable *Peace*, sought by mighty Kings, and imbraced by forraine Nations, as in the dayes of *Salomon* ?

Is not true *Nobilitie* honourably respected ? *Virtue* and well doing chearefully rewarded ? *Holy men* and discreet daily aduanced ? the *Renueues of the Church* late-ly confirmed : and diuers *Foundations of Religion* already laid, as in the glorious raigne of great *Constantine* ? The Lord is God, the Lord is God, and who is such a God as our God ? O wretches, and vnthankesfull men that we are, wee know not our owne good, we weigh not the sweet mercies of a kinde and gracious God, For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Maiestie ( whom the Lord protect with his mighty hand, long to raigne ouer vs) is now, and shall be for euer renowned amongst the most famous kings that euer lived in the world : and that the Church and Common wealth of England, so happily gouerned by his Highnesse, is now at this day the most Apostolike and flourishing Church, the most Religious Court, the most peaceable and vpright State that is in all Christendome : Howbeit, when Prince and People, when Nobilitie and Clergie, when all estates and degrees doe thus godly and peaceably goe on, inioyng such blessed happinesse, such quiet and repos'd peace; would not the Sunne be abashed, and the powers of nature daunted, that Christian men, and especially such as are deuoted vnto God in sacred and holy Orders, some professing great *bolsynesse* and *austeritie*, others much *purenesse* and great *singularitie*, both these should neuer cease to disturbe and waken the Churches peace ? Surely it is the Lord that giueth his beloued sleepe, and this

this sleepe, this prosperitie of the Church and Commonwealth, it is a blessing inestimable vnto his people; therefore when hee vouchsafeth to give rest, no man ought to waken or stirre, *Vntill she please*, and that is *Never, euer*. *Untill*, it is plainlye *Never*. Gen. 8. The Rauen returned not vntill the waters were dried vp, that is, *Never*. Mat. 1. 25. Ioseph knew not the blessed Virgin, *Untill shee had brought forth her first begotten*, that is, *Never*. *Nener, nener* let any man waken the bielded Spouse.

*Vntill.*

## The Conclusion.

**B**ut for as much as the person, from whom this commission is directed, is the *Metropolitane and great Shepheard of our Soules, Christ Jesus*: the Penner of it, the *Holy Ghost the heavenly Secretary*: seeing he vouchsafeth to call the Church his *Loue*, the deepest of all the affections: her peace compared to *Sleep*, the sweetest comfort in nature: seeing Christ Jesus himselfe, most wise, louing, and fearefull, is not content to perswade, but vehemently to charge, and yet the attributes applyed most sweet and kinde, *Daughters for Loue, Jerusalem for Peace*: seeing the Charge it selfe is so straitly giuen, *not once to stirre*, and in no case *to waken*; the Date so plainlye set downe, that is, must be *Never*. according to the tenure of my text: in the person of **C H R I S T I E S V S**, I adiure and solemnely charge, I charge by the holy Patriarkes, *Abraham, Isaac, and Jacob*, who in their generations were men of *Peace*: I charge by the holy *Apostles*, who haue commanded vs to keepe the vnitie of the Spirit, in the bond of *Peace*: I charge by the holy *Angels*, who at the birth of Christ did sing *Peace*: I charge by our *Faith, Hope, and Charite*, vvhich are the fruities of *Peace*:

I charge by that *Obedience*, due both to the ciuill Magistrate, and spirituall Gouernour, who are by all good meane to preserue and maintayne *Peace*: I charge by the *numbe beasts* of the field, who shall take reuenge vpon the disturbers of *Peace*: Lastly, I adiure and charge by the *Soules of the ignorant and simple people*, the leastwhereof a thousand worlds are not able to redeeme, that no man despise the voyce of this great Shepheard, this double and three-fold charge, which concerneth the flourishing and happy peace of our country, the prosperitie and peaceable rest of the Church; the beeing, liuing and well being of vs all.

Whosoever hath any true taste of a religious heart whosoever hath any respect to the honour of his name and regard of his posteritie: whosoever hath any dutifull affection to his Prince and Country, let him pray rather that his tongue may cleave to the roofe of his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be seene to stirre in so well gouerned a State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Common-wealthe.

Ah Lord, what estate of Church or Common-wealthe did euer in this world attaine vnto perfectiō? & οὐ τὸν πάτερός τοις βροτοῖς φίλος, whose deserte and wisedome could euer content all humours? wherein haue not the most Noble and Christian Worthies of the world beeene sought one way or other, secretly to be wronged? and who knoweth (touching theselate and grievous treasons) why the Lord hath suffered euill counsell to be undertaken, and with such malice and bloud to be pursued?

Vndoubtedly, First, it may be thought to this end, that all the people of this Land, and every one here present, might take heede how we forget our louing God, in the dayes of our prosperitie, that we might learne to stand fast

fast vpon the Lord, as vpon mount Sion; to reliе on his loue, as the centre of our life; in all dangers to flye vnto him, as a bird doth vnto the shady hill for safetie, that so both heart and tongue might acknowledge his goodnesse, and as a flood into the Sea, send thankesgiving to so deare a God againe.

Secondly, *Permitit Deus quod nemo impune commis-*  
*sit*: God suffereth euill and wicked men for a time, expe-  
cting their repentance, and looking for their conuersion:  
but if they persist, and become as *Pbaroh* was, hardened  
in their bloud-thirsty crueleie, then the Lord, even for  
his owne glory doth suffer them to play vpon the hooke,  
and daunce in the snare, till at length it might be knowne  
to all Nations and Kingdomes round abour, that when it  
comes to the very point, the Lord will rouze himselfe  
like a Giant, turne all such practises vp-side-downe; but  
will deliuere his chosen, execute iudgement vpon the wic-  
ked, and the *ungodly shall be trapped in the workes of their  
owne bands*. Therefore let neyther Prince nor people be  
dismayed, and cast downe with traitorous and fearefull  
rumours; but let his sacred Maiestie comfort his heart,  
raise vp his spirit, and walke cheerfully vpon the invinci-  
ble hope, and assured experience of the Lords fore-  
pastured loue, let him hold still fast by God, and assuredly,  
height and depth, edge and point, shall fall and flie be-  
fore him, all his crostes shall afford him ioy, his enemies  
aduantage, and his account shall chearefully be cast vp for  
another world.

August.

Psal. 16

Lastly, the Lord hath suffered euill counsell thus far  
to preuaile, that evry priuate man, who liues in peace  
and safety, might consider and weigh, what a grievous  
burthen it is to sway the Scepter of a Kingdome, how the  
Kings life is hunted after for our sakes, for the happinelle  
which we enjoy, how Hee and his Nobles are in continuall  
danger, how (not for himselfe) but for vs, for vs it is,  
that *Hee and his posteris* is pursued with such deadly  
hatred:

harred : yet notwithstanding the Lord stands close vnto him, hee hath fastned the crowne vpon his head, and seiled the Scepter in his hand, maugre the crueltie of all his enemies. And the rage of the Diuell himselfe, hee will haue all the vworld to see that hee hath set him vp, to be the onely meanes both of establishing our happinesse injoyed, and also of discouering our danger escaped : that so, when all the people of this Land shall plainly see how the Lord hath set his delight vpon him: how from the very cradle he hath lapped him in the boosome of his loue, how he hath puld him out of the iawes of death, from *Peyson*, ready to be taken, from *Murthering* at an instant, from the *Lake of fire*, ready to be kindled: wee and all his Subiects, might be moued to loue him with a dutifull and entiere affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our well doing, to esteeme him in our thoughts, and honour him in our hearts, as a tender Father, beloued of God, the maintainer of Religion, the giuer of Peace, the ioy of his Subiects, the honour of all Christian Princes, and that with ioy and thankesgiving we might sing and shout this day, *God save our King for ever.*

Now therefore O Lord our God, vvhoso dwellest in the highest Heauens, infinite in goodnesse, abundant in mercy, and glorious in prayses, we magnifie thy name, and triumph in thy mercy, for that, still wee doe enjoy this happy day. Alas, of our selues, what is our King, and what are vve his Subiects, that from time to time thou shouldest so tenderly loue him, and so continually follow vs with thy gracious and sweet mercies ? We know O Lord, Riches and Honour, Peace and prosperitie, Life and Deliuerance comes onely from thee; Greatnesse and Power, Glory, Victory, and Prayses, they are thine : and vwhat shall vve render vnto thee, our dearest God ? Only this; Before Heauen and Earth, before thy holy Angels, before all thy Saints and Seruants, here present in this publicke

like congregation, vvee doe bowe our hearts, and the thoughts of our hearts vnto thee, we acknowledge our owne vnworthiness, ascribing all our happiness, and this our late deliuerance to thy fatherly protection onely.

We are heartily sorry, and doe secretly mourne in our soules, that for all thy kinde and vnspeakable blessings, we cannot serue thee as we ought, nor loue thee as vvee wvould, but we entreate thy glorious Maiestie, stirre vp in vs good desires, increase them more and more, crowne them with thine owne mercy, and we will never cease to sing euerlasting prayses vnto thy Name.

Deare God and eternall Father, be pleased, be pleased to confirme this goodnesse, and to establish this thy couenant both with our King, and vs thy people for euer. For thy mercy sake, for thine owne glory sake, for thy Sonne Christ Iesus sake; forsake vs not, neyther leauue vs, continue for euer our louing God, let vs and the remnant of our seed after vs be sealed vp in thy mercifull promise, in thy gracious and euerlasting loue, and that through Iesus Christ: to whom, with the Father and holy Ghost, be all honour, praise and thankesgiuing, both now and for euer.

*Amen.*

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F I N I S.



# THE FOURTH SERMON.

## The Agonie of Christ.

LVKE 22. 44.

*But being in an Agonie he prayed more earnestly; and his sweat was like drops of bloud, trickling downe to the ground.*



Lthough the whole course of our blessed Sauours life, euen from the Virgins wombe, were nothing else but a continual suffering, our salvation being then set on foot, when he was first persecuted in the Manger by Herod; yet the worke of our Redemption, was never throughly in hand, till the time grew on, that his Passion did approach: *Frustra iacitus rate ante oculos penitentium:* In vaine, saith the Wise-man, is the snare of the Fowler laid before the bird that hath wings. There were many plots laid, many practises vsed, to betray and to intrap our Sauour; but with the wings of his deitie and prou-

Math. 2. 16.

Prou. 1. 17.

prudence he soared from them all, till at length of his owne accord ascending Mount Oliuet, (after the celebration of the Sacrament, to pray and contemplate alone) hee retired himselfe into the garden of Gethsemane. Whither assoone as hee was come, the garden afforded him very small delight, for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint Matthew and Saint Mark doe severally report, that vpon his comming into this garden, by and by hee was in Trouble, in Heuinelle, in Sorrow: but Saint Luke, expressing the matter, more fully and lively then they all, saith, he fell into a sweating Agonie.

This word Agonie is diuerslie taken. Sometimes pro <sup>a</sup> *Palestra*, for the place of triall vwhere a conflict or combate is: So doth I<sup>s</sup>ocrates and Enripiedes vse it: so also Saint Paul<sup>e</sup>. in the 1. to the Corintb. 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonic is, *Timor quo corripitur quis in certamen descendit*. So saith the excellent Philosopher: <sup>b</sup> Αγανία δὲ ἐστὶ φόβος, &c. An Agonic is the perplexed feare of one who is entring into a great and grieuous conflict. So doth Demosthenes, and Damascene, and Basil, and diuers of the ancient Fathers vse it. To the same purpose Saint John also saith, he began to be sore troubled. Now surely the end of this Passion must needes be shournefull, when the beginning is so fearefull. Concerning the life and actions of our Sauiour it is said: Neuer any man did, as this man doth; so also of his death, Neuer any man died as this man died.

<sup>c</sup> There were many Crownes deuided for rewards of honour amongst the Heathen, but wee neuer reade of a crowne of Thornes: diuers kingly Scepters, but neuer before was scepter of a reede: many imperiall robes, but neuer any scarlet robe so died in such fresh and innocent blood: many famous and strange <sup>d</sup> martyrdomes, neuer

*Nglust dolo tepe-  
ri ne derugaretur  
praescientie ple-  
nitudo;*

Matth. 26. 38.  
Mark. 14. 35.

<sup>a</sup> Circus in quo  
palaestra vires  
fuerat exercebant.

Isocrat. in Eua-  
gora.

Euripi. in Troa-  
dibus.

<sup>b</sup> Arist. .scit.  
11. Probl. 36.  
2. Macc. 2. 21.  
Demosth. pro  
Corinth.

ιδῶ φίληππος  
ἐμ φόβῳ καὶ  
πολλῇ ἀ-  
γωνίᾳ.

Damasc.  
Φόβος. ἀπο-  
τυχίας.

Basil. in cap. 7.  
Ilaiz.

John 13. 21.

John 7. 46.

<sup>c</sup> Aul. Gell.

N. At.

Imperiall.

Triumphal.

Militarie.

Obfisionall.

Ranall.

<sup>d</sup> August. tom.

3. pag. 7. 57.

*Christi passio  
omnes superat  
passiones.*

*Agonia non sicut  
in Christo quantum ad anima  
partem rationa-  
lem, sed sensitiv-  
alem.*

Thom. 3. q. 18.  
art. 6. 3. m.  
Esay. 53.

Thom. summa.  
1.3. q. 43. 1. c.

Lam. 1. 12.  
Zach. 13. 7.  
*In pectore mortis  
hostiam mundi.*  
Arctius.  
*Dolor anime cor-  
poris angustia.*

Psal. 90. 11.

such a wofull and memorable Passion : great sorrowes, sundry feares haue possessed men, never such an Agony. How then comes it to passe ? what might be the cause of this Agony ? Surely, it did not proceed of doubting, for it was a reuictation not of the resonable and deliberate will, but of the sensitiue : neither was it any vnwillinges, for it was his earnest desire: *Desiderio desideravi*, John 13. 20. *Oblatus quia voluntatis* : it was his voluntary act. Moreover, if we consider the persons, there was no man neere to offer him violence: if his actions, he was solitarily musing, there was no extremitie of exercise : if infirmitie of body ; from the sole of the foote to the crowne of the head, he was more faire, sound and pure then *Absalom*: if the guilt of sinne, being without all sinne, there was no cause of any trouble of conscience: lastly, if vve obserue either the time, or the place; it was a colde season, vpon the open Mount, in the fresh ayre, in the moyst dewe, on the cold earth; all vvhich doe cause, rather a chill and cold operation , then a sweating Agonie. To make this plaine, the learned Schooleman saith: *Causa passio-  
num anime duplicitur causatur, ex parte obiecti, ex parte  
subiecti.* Passions of the minde arise from a double caule, either from the obiect or from the subiect. As we see in the first conception of gold in the wombe of the earth; there is first (*aestus solaris*) the scorching beames of the Sunne, pietring from aboue, and therewithal (*ignis subter-  
raneus*) a fierie flame of sulphur, boylng from below ; so in this Agonie, the beginning and first conception of his Passion, the Obiect was diuine wrath, the subiect was feare of death; the one intellectiu, the other sensitiue, the one from aboue, when he looked vp vnto God, the other below, when as man, he was fearefull of his owne death. The hearie wrath of God, the imminent feare of death, both these did present themselves vnto his view.

Concerning the Obiect, which is the wrath of God, as the Psalmist sayth, who knoweth the power of his wrath ?

There

There is no doubt, but the soule, being diuine, infinite, immortall, is farre more quicke, sensible and pretious then the body, and so consequently the pangs of the soule, are much more bitter and grieuous, then the paines of the body, vvhich is earthly, corruptible and heauie. Is God pacified towards the soule ? and doth hee from the sweet incense of prayer and repentance smell a blessed fauour of rest ? then though the body be distempered and full of paine, yet the minde and the light of grace, makes mone for the body, guides it, and gouernes it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde be disquieted, if the light and power of vnderstanding be dismayed, the body is tossed and turnede to and fro, carried hither and thither with violence, and receiueth no rest, because it hath taken an impression of diuine furie, infinitely surpassing the strength of humane nature. *Quo fugias à Deo irato?* Man, the sonne of man, a worme, whither shall hee betake him from the wrath of pursuing vengeance ? Though he creepe into a darke thicker, and there stand listning and quaking as *Adam* and *Eue* did; though as *Elijah* he be hidden in a desolate caue ; though hee flicke from the presence of the Lord (as *Ionas* did) and be locked vp in the belly and bowels of the Sea, euen there the Lord of hostes shall finde him out, euen there will hee rend the iawes of hell , ransacke the bottomlesse deepe, and astonish him with his power. There be, *Tempestates & mentis & maris*: Billowes and surges, as vwell of the minde, as of the Ocean. The storme and tempest of the minde (raised from the power of Gods vvrath) it is like a great breach of the Sea, very hard and difficult to be closed vp againe, *Prou. 18.14.* The spirit of a man may beare the infirmtie of his body, but a wounded spirit no man can endure. Our Sauiour Christ being man , when his thoughts as mortal man began to grapple with the wrath of God, and to enter priuate combate with his iustice, O

August.

Gen. 3.8.  
1 King. 19.9.  
Ionas 1.3.

Hierony.

Psal. 41.8.

*quanti mones voluntinu aquarum!* there must needs be  
feares and flights & and floods of secret sorrowes. *Abyssus  
abyssum inuocat,* One deepe called vnto another: the depth  
of sin did call for the depth of Gods iudgement; and this  
iudgement for sinne, beheld of Christ in the garden, whe-  
ther it were with his bodily eyes, or by diuine vision, it did  
powerfully strike into his humane nature, a mighty asto-  
nishment and a fearefull Agonie.

Not that he suffered the pains of hel, or death of the soule:  
God forbid wee should once conceiue such a thought:  
He never suffered the torments of the damned, touching  
either their nature or their essence. But this is one of the  
strange positions of some men in our time, who reciecting  
antiquitie, dare venter vpon any thing. Where as the sum  
of our religion, the ten Commandements, were giuen by  
God the Father; the Lords prayer set downe by God the Son; & the Articles of our Faith penned by God the holy  
Ghost: these men most blasphemously, to race out of the  
Creed an article of our faith, (namely, that *Hee descended  
into Hell*) they plainly and peremptorily affirme, that  
Christ suffered the full, & proper paines of hell in this Ago-  
nie. Modestlie doth good S. Augustine write: *Quod fuerit  
anima mortificatus Iesus, quis audet dicere?* Who dare a-  
uouch, that Christ Iesus was euer dead in soule? No Scrip-  
ture doth teach that the death of Christ in soule, or the  
paines of hel were requisite in his person, before he could  
become the Sauiour of the world. Wee acknowledge no  
other death of Christ, but that which hee suffered in his  
body. Death & life are opposite priuatues, at one and the  
same time, never found in one and the same subiect. The  
soule of Christ was euer living, & could never die the se-  
cond death. And the wrath of God, howsoeuer it was fierce  
at this time, and fastened on him in this Agonie, yet still  
was his soule supported by the power of his diuinitie; and  
the wrath of the Father gratiouly ouer-ruled with the  
loue he did bear to the person of his Son. In a word, The  
merits

August. ep. 99.  
*Quis nisi infide-  
lus negauerit fu-  
isse apud inferos  
Christum?*

August. ep. 99.

\*Lam. Ier. 1.12

merits of Christ were infinite, in regard of his person being God, and thereupon neither the proper paines of hel, were requisite, nor the death of his soule necessary in the redemption of mankind.

The second cause of this Agonie, was the feare of death: *Appropinquante morte, nostra mentis in se certamen expressit;*, saith S. Gregory: the grieuousnes of his passion being imminent, he shewed the conflict of death in the fraile nature of man. Death it selfe, *tanguam Briarius*, as the bloody standerd-bearer of hell was readie to assault him. O death how bitter art thou to him, whose blood runs fresh in his veines, & whose marrow is yet in his bones? *Quanto natura fortior, tanto dolor acerbior:* The stronger nature is, the stronger are the paines, & the sweeter the coniunction is betweene body & soule, the more grieuous is the separation. *Omnia que ad esse à conditore didicere sans, non existere naturaliter fringunt:* All things joy in their natural being, and life is sweet to the smalleste creature. But fearefull to the nature of man is death; Though a man die in the nest, and quietly pay nature her owne, yet very fearefull is the vgsome image of death. Indeed so dreadfull, that many times wicked men, at the very conceit of it are swallowed in despaire. In the 1. of Sam.cha.28. when the spirit of the Witch at Endor told Saul, that to morrow he should be dead, instantly he swounded, & with very feare fel al along vpon the earth. Nay, not only wicked men, but the terror of death hath daunted the most righteous, and brought them to a fearefull stand. Holy Job, when he had suddenly and strangely lost, great substance, much cattell, faithfull seruants & all his deare children; all this while Job held it out well enough and could say, *The Lord hath given, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when he lay in the pangs of woe, and nothing was to be looked for, but a bitter and lingring death, then he wrung his hands and cried out: *Woe worth the day wherein I was borne, and cursed be the night,*

Greg. Mag. 24.

Moralis.

Chrysost. in  
hom. 8. 3.Secundo & ter-  
tio orat ex affe-  
ctu quo mortalem  
timebat.Omnis natura  
conseruatrix sui,  
& in genere vult  
conseruari suo.  
Damascl.lib. 3.  
cap. 2. 3.

vers. 10.

Multi gravior  
expectata quam  
illata mors.  
Hieron. in vita  
Malii.  
Job 1. 31.

Chap. 3. verl. 3.

Psal. 6.3.  
Psal. 39.13.

I will walke  
weakly in the  
bitternesse of my  
soule.  
Esay 38.vers.1.  
and verl. 15.

Iam. 5.13.  
Thom. Aq 2.2.  
q 88.art.9.

Chrysoft.  
*In omnibus &  
pro omnibus  
orat. Leo ser. 7.  
de Passione.  
August.*

when it was sayd a man childe is conceined. Faithfull David waded thorow a world of troubles , yet all that time, no malice of *Saul*, no hatred of the Philistins , no rebellion of *Absalom*,no treacherie of *Abisophol*, no grapling with a Lyon, no fighting with a Beare, no threatening of vaunting *Goliath* could euer discourage him, till the sorrowes of death began to lay hold vpon him, and then he cryed out: *Laborans in genuis meo, I am troubled aboue measure.* Oh spare me a little, before I goe hence, and be no more leene. King *Hezechieb* was much cast downe with feare of the mighty armie of *Sennacherib*, yet at length humbling himselfe, going into the house of the Lord & praying, the armie was dispersed, *Hezechieb* was deliuered, and past it ouer cōfortably:but within a while after, when the Prophet *Esay* came to him, and wild directly from the Lord,to set his house in an order, for the time was come he must die;presently *Hezechieb* was stroken to the hart, turned his face to the wall & fell a weeping most bitterly. This then was the very houre of darkenesse, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death,his feelings and his sorrowes were vnspeakable. Saint *James* faith, *If any may be afflicted, let him pray.* There is nothing doth so sanctifie our ioyes and sweeten our sorrowes as prayer. *Oratio est interpres desiderij* : Prayer is the soules Harald, sent out in extremitie to parleand to entreat for comfort. The grieuousnesse of this Agonic rather appears in that our blessed Sauiour, vnyt of all other comforts, flies vnto prayer : *Eadom docet & facit,* He taught vs to pray, and prayeth himselfe in such manner, as doth exceedingly set forth the biting pang of this Agony. *Fidelis oratio plus gemisibus constat, quam sermonibus, plus fletu, quam afflitione:* Faithfull praier indeed doth consist rather in teares and silent grones,then many words. Such a prayer is this of our Sauiour ; to speake of, it vvas but a grone , very short ; but very pithie ; few

few words, but full of seruencie; for hee prayed and still hee prayed, and the more he was afflicted, the more earnestly he prayed. Many men at the beginning pray earnestly, but after faintly, and at the last coldly: in our Sauour it was contrary. The nearer his trouble grew, the more zealously he prayed. As he suffered for all, so he prayed for all; his Passion more grievous, and his prayer more seruent then euer was mortall mans. The occasion of this prayer, it was iust and vrgent: for Saint Mark saith, *His soule was very heante, even unto the deareb.* The place was sweet and solitarie, a garden, an oratorie, where Saint John saith he often resorted to pray. The intention was earnest, for Saint Luke saith, hee went a stones-cast off, and was all alone. This prayer it was with loue: for he did often ingeminante, Father, Father. It was in faith: for he said, My Father. It was with a feeling affection: for hee cried, O my Father, take, take away this cuppe. It was with humblenesse: for Saint Luke saith, he kneeled downe. It was with humblenes and great reuerence: Saint Matthew saith, he fell groueling, as it were kneeling on his face. It was with constancie, hee prayed three times. It was with submisshie obedience, Not my will, but thy will be done. It was with seruencie, every word afforded a drop of bloud. Lastly, it was with charity, still, still hee visited his Disciples, counselling and comforting them.

Behold here the lamentable distresse of a troubled and perplexed spirit. When a man is in a deadly brunt indeed, of whom doth hee looke for comfort, but of his Father? Whom doth he desire to haue with him, but his dearest friends? So did our Sauour: Of all his Disciples hee pickt out the chiefe and the choisest. He tooke with him Saint John, whom he loued so dearely, that often-times hee lay in his bosome: Saint Peter, vwho had vowed though all the rest ranne away, hee alone would stand to him: Saint James, and these two, who before were witnesses of his glory vpon Mount Tabor, the same three

ἐκτενέσθη  
προσκύνετο.

Beda.

Ezay 53. 12.  
He prayed for  
the trespassers.

Marke 14. 34.

John 18. 2.  
Cyrill. Vbiq[ue]  
immenies cum se-  
motio orantem,  
et discu animo  
quieto & atten-  
to colloquendum  
cum Deo sublimi.  
Chap. 22. 43.  
Thom. in cap.  
27. Matth.  
Primum illud  
indicas se patrem  
geminatum mis-  
care.

*Pt qui tres Ma-  
iestatem vide-  
rant, sua Passio-  
nis dolores pra-  
sentirent.*

*Hilar. Oratio  
frequens, discur-  
sus recursusq;  
multiplex.*

*Esay 53. 10.  
He shall make  
his soule an offe-  
ring for sinne.*

*Fidelis pontifex  
qui semetipsum  
immolabat.*

*Iren aduersi-  
tates, lib. i.  
Textus de ha-  
refibus.*

*\*Vince. Lirin.  
Persecciones ei,  
per speciem tan-  
tum & fucum  
accidisse.*

*Ambro in Luc.  
Suscepit animam  
meam suscepit  
corpus meum.  
Orig. tract. 35.  
in Matth.*

*Omnis proprie-  
tates carnis hu-  
mana impieuit,  
et non in phan-  
tasia carnem ha-  
boisse rideatur.  
Hebr. 4. 15.*

hee tooke vwith him, to be vvitnesses of his sorrow, and so prayed in this briefe and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away hee goes to his Disciples: when he found his Disciples asleepe, backe againe hee hies to his Father. From his Father to his friends still and anon, from his friends to his deare Father too and againe. Truly doth truth of Scripture witnesse: *A sacrifice to God is a troubled spirit:* Here is 'Ayavio & 'Ayoria, both a combate and sacrifice, a right sacrifice, a troubled spirit, a fresh bleeding sacrifice indeede. First he offers vp his soule in seruent prayer and then his bloud in sweating feruor. As in the 13. of *Judges*, the Angell Whose name was *S E C R E T*, kindled the fire vpon the alter, and at length the flame increasing, himselfe also ascended in the same: So here, in this Agonie, our Sauiour kindled the fire of his loue, and after offered vp himselfe in flaming sacrifice of his Passion.

Here vpon the Mount, wee meeete with *Marcion* and *Manes*, two straying Heretikes, both hauing lost them selues, and by no meanes able to finde the way into this garden. *Marcion*, notwithstanding he reieected al the Euangelists, except onely Saint *Luke*, yet in this Agonie written onely by Saint *Luke*, hee could not see the truth of Christs humanite, but affirmed that he appeared in the flesh, not & *and* truly and substantially, but *putatis*, in phanteatall manner: alleaging to his purpose the words of our Sauiour in the 9. of Saint *Matth.*, vers. 16. *No man pecceth an old garment with new cloth, or putteth new wine into old bottles:* alluding thereby, that the bodie & nature of man was base and vile, like an old motheaten ragge, not meeete to weare the glorious robe of Christs Diuinitie; and like a mustie and vnfauorie bottle, vnsit to be filled with the sweet wine of his abundant grace. \* *Manes* in like sort boldly auouched: *Dominum neque animam neque corpus re-cepisse, sed hominem tantum visum esse, nihil humani habentem:* The

The Lord Iesus never really tooke eyther soule or body, but seemed onely to be man in outward shew, hauing no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne onely excepted) there were in our Sauiour ἐγενέσθη πάθη, faculties and passions as in other men. He was touched with our infirmities, he feares sorrowes, faints, trembles, prayes, and sweates, to shew that he was perfect man. *He tooke our infirmities, and carried our sorrows.* Saint Paul also speakest home : *Hee tooke upon him the forme of a servant, he was made like unto man, and was found in shape as man :* Here is Likelihod, Shape, and Forme : by Likelihod, a man is described; by shape, a man is pictured; and by the Forme, a man is defined to be perfect man. Thus hauing stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is, *vox naturae*, the instinct of nature, when the murtherer approacheth, and the traitor is ready, the partie appoynted to be slaine trembleth, and begins to bleed. Our blessed Sauiour, perceiuing *Iudas* to be at hand, and instantly comming; the noyse of the multitude, with lanternes, and weapons, rebounding from the valley, and sounding in his eares; the time fearefull, in the murke and dead of the night; the place comfortleſſe, on the solitarie Mount; his choise friends ready to forsake him; his Father (by diuine dispensation) shewing no comfort; the wrath of God before him; the feare of death vpon him; the destruction of Jerusalem following; and the perpetuall refection of his native Country-men ensuing : all these together did so belabour him, surround and overwhelme him, that he fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his ioynts shooke, his pores opened, and all in a sweate, he fell groueling and prayed, he passed to and fro, he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweate, that in the flame of this passionate

Chryſt. hom.  
in Matth. 83.  
*Quæq; humana  
ſuſtinent.*  
Hebr. 5. 2.  
*Compaſſed with  
infirmities.*

Eſay 53. 4.  
Philip. 2. 7.

Hieron. *Passus  
eſt Dei filius non  
putatūe, ſed ce-  
cundum ſubſtan-  
tiāl amſumptam.*

Aug. in PG. 87.  
Hieron. in. cap.  
27. Matth.  
*αδημονεῖ  
obruis malis;*  
*πόλυ λυ-  
τεῖ θάται,*  
*circundari dole-  
ribus.*  
Heb.  
Psal. 116. 3.  
*The ſorrowes of  
death compaſſed  
me about.*  
Marc. 14. 33.  
*λυπή dace.*  
*λύπῃ quaſi*  
*λυσίῃ volunt,*  
*animi quadam*  
*difffatio.*  
Eſay 53. 3. *He is  
a man full of  
ſorrowes.*

passionate ferouer, *tossus sudore deffinit*, thorow and thorow his garments it trickled to the ground. Beloued Christians and Brethren all, what a ruthfull spectacle, vvhat a mournefull and strange sight was this ? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeeres together; vvhich might haue kept himselfe in his heauenly pavillion, so that neyther Cherubins, men, nor Angels, could haue scene him; at whose birth the face of the whole world, with a generall content of peace did smile; at whose comming (the Angels knowing the Bridegrome was gone out) did sing *espitalacion*, a ioyfull Marriage-song; at whose appearance (as at the vniuersall Monarch) the Oraclcs were whist, and Kings came and did their homage; who a little before vvas carreyed in ioyfull triumph, the people singing and shouting, *Hosanna* in the highest heauens. Of whom the \*Spoule doth pronounce, that her Loue was most goodly and amiable amongst ten thousand; vvhose delight was vwith the sonnes of men, ennobling the earth vwith his beautifull steps; all his life long, being kinde, sweet and gracious to every creature, offending none, and doing good to all; ah Lord, that Hee shoulde be brought to this palle, to be thus desolate and forsaken at all hands ! No help from his friends, no pittie from his Father; wounded at the heart with sorrow, troubled in minde, melted in soule, afflicted in body, passing to and fro affrighted, groueling on the earth with his face, crying out with pititious mones, disfigured, deformed, and all in a gore with bloody sweat. Well doe vve pray in the Liturgie, *By thine Agony and bloody sweat, good Lord delivere vs*; for here are vnknowne sorrowes and secret stings, and sufferings vwhich are vnspeakable. Truely doth Ieremias cry out in his Propheticall voyce: *O thou hope of Israel and Saviour thereof, why art thou as a man astonied, and why is confusion gone over thy face ? There is neyther forme nor beautie why we shoulde desire him.* When Eliah vwas distrest at

*Nomina, apparatus, longum iter, pompa, thesauros, munificencia, Herodus tropidatio reges esse probant.*

\* Cant. 5. 10.  
Prou. 8. 31.

*Delicia mea cum filiis hominum.*

*Dolores innatum calorem exigit-*

*tant, & ignis ardoribus viscer-*

*ra rrunt.* Cyril.

*Fortitudo vera non habet stuporem.* Ambrosius

*In Luc.*

*Esay 53. 3. He is a man full of sor- rowes, and hath experience of our infirmities.*

*Ierem. 14. 8.*

*Psalme.*

*Esay 53. 2.*

*1 Kings 19. 7.*

Mount

Mount Horeb, and lay hidden in a caue all alone, the Lord said vnto him, *What doſt thou here Eliab? Arife, for thou haſt yet a long iourney to goe.* Bleſſed Redēemer, and faireſt of men, what doſt thou here in this pliȝt? the holy Ghost be thy comfort, for thou haſt yet a long iourney to goe. From *Iudas* to *Annas*; from *Annas* to *Caiaphas*; from *Caiaphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilate* backe againe; from *Pilate's* Palace to the Common-Hall; from the Hall to the Piller of correction; from the piller to the foot of the hil; from the foot of the hill to the top of the Mount; from the Mount to the Croſſe: GOD knowes, from Gethſemane to Golgotha; from Mount Oliues to Mount Caluary, a long and weary iourney.

In this weatifome iourney, I aske not with S. Bernard,  
*Quid ſittis Domine?* What, and why doſt thou thirſt? but  
*Quid ſudas Domine?* Lord, why art thou in this sweating Agonie? Saint Hilarie preſently anſwers: *Et oratis pro nobis eſt, & ſudor pro nobis eſt;* This Prayer and this Agonie, this ſuffering and this sweating, it was for vs, for mee and thee, for vs all, ſinners, wretched ſinners that wee are. No power in heauen or earth, could haue bereft him of his life, but his owne compaſſion vpon vs ſinners. It vvas his tender loue, and inward affection to man, that brought him into this Agonie. His loue did firſt moue it, his Deitie did approue it, his humilitie would haue it, the cry of our miſery obtained it, and the grieuousneſſe of our ſinne did cauſe it. Sinne in regard of God, againſt whom wee ſinne, is infinite, and ſo conſequently ſatisfaction muſt be infinite. But no worke of man alone was euer of infinite merit. Yet our ſinnes are infinite, infinite in number, infinite in greatnes, infinite in continuance, infinite in strangeſerneſſe, infinitely infinite, not to be ſatisfied by any creature finite, but by an infinite Redēemer. Judgement to the offence, and ſentence to the ſinne; the party ſatisfying, to the Creator punishing muſt be proportionable. Thereupon Christ Iesus both God and man in his infinite

Bernard.

Hilar. lib. de  
Trinit. 10.

mercy (as the soule and body were by him created, by vs polluted) to redeeme soule and body, that both might be his againe; in soule he suffered infinite sorrowes, in body he suffered infinite torments, that so in all holinesse we should dedicate both soule and body vnto him for euer.

Judges 11. 40.

1 Cor. 11. 14.

Ecclesiastes 3.4.

Galath. 4. 4.

Psalme.

Wherefore, as the Virgins of Israel did take vp their lamentations for Iephtha his daughter yeere by yeere; so let these times be our Parenthesia, our mourning dayes to bewaile our linnen, and to bemonre his sorrowes. The Apostle saith, *Dost not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter and mone, & to obserue their appointed times, O let vs at length learne to obserue this time. *To every thing there is an appointed time; there is a time to laugh, and a time to mourne.* And surely, if in all the yeere, this is a time of mourning, wherein both the season it selfe, and all things else doe represent vnto vs the mournfull Passion of our Sauour. The Institution of the Church, the order of the Liturgie, the Chapters, Epistles, Gospels, daily Prayers, continuall preaching, solemnne Offertories, appoynted Fastes, Almes, Sacraments, and Ceremonies: all these doe point and ayme at nothing, but Repentance and the Passion. So theri, as at Christmas came the fulnesse of time, wherein with Christian liberty we might vsse the fulnesse of ioy; so now is Lent come, a time for repentance, vwherein also wee shoule partake of the fulnesse of Christs sorrow. The Lord God out of his excellent prouidence, out of the true intention of his deare and secret loue vnto man, (to sweeten our liues in this vale of miserie) hath tempered all the accidents, and whole course of mans life, with such proportion and equall counterpoise, that euer and anon ioyes and sorrowes are mixt together: sorrow ouer night, ioy comes in the morning; by and by from the morning to the euening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Sauour. Vpon Mount Tabor he vvas transfigured in glory; vpon

vpon Mount Oliuet, hee is disfigured in sorrow : a little before a glorious triumph, prelently after a deadly treason : one day *Hosanna*, another *Crucifige* : after the banke of the Palseouer, the tryall of his Passion: in the verse before, an Angell comforting; in this verse, an Agonic affrighting. This is the condition of all the children of God. The copartners of his Kingdome, must be the companions of his tribulation, they who looke to be glorified with him, must also suffer with him. *Nolite Deus homines delicato itinere ad calum peruenire* : It is the ordinance of God, mortall men may not swimme all their liues long in iollitic and pleasure, and so thinke to leape into heauen. No man is crowned except hee striue as he ought : and every man who proueth masteries but for a corruptible crowne, abstainerth from all things. Herein, for our example, our Sauiour tooke an excellent course; By washing his Disciples feete; by celebrating the Palseouer; by instituting the Sacraments; by solitarineesse on the Mount; by watching by night; by prayer in the garden; by all kinde of holy devotion hee armed and prepared himselfe, that so for our sakes, hee might be prepared to vndergoe his Passion, to ouer-come, and to be crowned. In imitation hereof (euen from the Churches infancie) the aunctient Christians haue dedicated this time of the Passion wholly to Repentance : and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Sextagefima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* Sundayes; sundry Churches, some sooner, others later, obseruing their time of Lent; yet all with might and maine, exercising workes of pietie, and wholly deuoting themselues to the meditation of the sacred Passion. Wee know it all too well: the corruption of man is so giuen vnto ease and libertie, his nature so vicious and exorbitant, that it is an hard matter to restraine him of his affections, and to hold him within the lists of pietie, at any time whatsoeuer.

Reuel. 1. 9.

Rom. 6.

2 Tim. 2. 5.

1 Cor. 9. 25.

Theophylact.  
*Poſt canam ne-  
quaquam inertiā  
& ſociis & ſom-  
mu occupant  
Dominum, ſed  
oratio, ſed ſolitu-  
do, ſed vigilia.*

It must needs then be requisite vpon so vvaigthe an occasion as our particular repentance and preparation to the Sacrament, that vanities be laid aside, pleasures abandoned, worldly affaires for a time somewhat remoued, apparell, diet, body and minde, all should be composed to austernesse and sorrow, that so (at the least once in the yeare) the very outward face and presence of all things, may recall our ranging and rechlesse thoughts, to more seuerre and serious cogitations. Indeed wee ought at all times to leade a life worthy our profession, but yet not to hold it superstitious to exact one time more therthalfother. All things in this world, whereof humaine imbecillitie hath the custodie and gouernment, they decay by degrees, and in proesse of time, gather soyle, drosse, and corruption, but vndoubtedly in the first institution, and primitive sinceritie, this season vvas *messis annuarum*, the haruest of soules; an especiall time to restraine wickednes, and to renew vs againe in the blessed course of godlines and pietie. To this end abstinencie in Lent, remembrance of the Passion, celebration of the Sacraments is still preferued, and generally appointed to be obserued of all, lest the floods of sinne growing outragious, and having no bounds nor settled bankes to restraine it, the common sort of people should runne on head, and suddenly be plunged in the gulfes of all lewdnesse and impierie.

Wherfore with the auncient order of the Church, by true repentance let vs condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *David* wild *Urias* to rest him and take his ease: *Urias* answered, Shall the Arke of God, and *Ioab* my Generall with it, be skirmishing in the field, and shall I take mine ease? Shall vvec see our Captaine and Noble Generall thus feruentlie sweating in bloody conflict for our sakes and in our quarrell, and shall wee still take our pleasure and passe one securely? Was the wrath of God and the fear of death so dreadfull to our Sauiour, being innocent

*Ab omnibus concorditer & a singulis singularium accipiatur.*

Cypr. epist. 63.

2 Sam. 13. 13.

innocent and without sinne? what astonishing horror will they then bring to a wicked, prophane, and vnrepentant sinner? If they cast him into a sweate, what shall a false-hearted hypocrite doe? when the iudgement of God shall grow vpon his thoughts as a tempestuous storme; when death stands before him vnresistable like an armed man; when sinne lies at the dore like a bloud-hound; and a guiltie conscience gnawes at the heart like a vultures O then, whither shall sinfull man betake him? Will a short and ordinary confession serue the turne? happy are wee aboue all the people of the earth, to serue such a God, as will so soone and so easily be pleased. No, no, horrible euer hath the wrath of God beeene against sinne, and the execution thereof most fearefull. Fire from heauen, inundation of waters, gasping gulfs of the earth, infections of the ayre, fury of wilde beasts, destroying sword, heauen and earth, elements and meteors, Angels, men, and creatures armed against sinne, and reuenged of sinners. But never any example of Gods wrath like vnto this. *Non fuit dolor, sicut dolor iste:* no sorrow, no punishment was euer like vnto this. For let vs (so farre as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer living did, or hereafter should commit, from the first beginning to the worlds end, and vpon this man onely, according to the qualitie and gearnnes of those sinnes, let the punishment be proportioned. As soone as he should fore-fee his death at hand, Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorowes must needs poise him! Thus stood the case with Christ, hauing all the whole waight of the worlds all sinne vpon him.

Behold then, and obserue the hatefulnes of sin: were it so light a matter, and of so small reckoning, as vile sinners, & dissolute liuers doe extenuate and vsually make it; why did the blessed Sonne of God so tremble and feare? why did he kneele and pray? why did he grouell and cry out? why

Muscul.  
*Si horrenda fue-  
rit imago mortis  
corporalis homi-  
nis etiam inno-  
centia, quanto  
horribilior no-  
centia?*

*Si ille tremuit,  
tu quomodo sta-  
bis? August.*

Lam. Ier. I. 12.

did his pores sweate, and all his spirits melt: why was his soule in bitter anguishi to the very death? O wretched sinner looke vpon thy distressed Redeemer; consider thine owne case in him, and when thou seest him boiling in the fornace of Gods vvrath, drop following after drop, euer after be ashamed and confounded wilfully to sin, at least never to sinnes so foully as thou didst before. Beware of that living and everliuing death. The price of our ransome hath once beeene fully paid; which if the treasures of all the earth, or streaming sacrifices of liquid gold, or the life of men and Angels could haue satisfied, God would neuer so grieuously haue afflicted his owne Sonne. Neuer, neuer looke for any more Christs, any more Agonies. One repentant teare vvill now effect that, vvhich afterwards the vvhole Ocean shall neuer be able to vvaish away. The doore of the Arke once shut, Gods will be done. But, alas, men, fraile and false-hearted men vve are, and as men, what can vve performe of our selues? Lord (vve entreat thee) season our hearts and the thoughts of our hearts, vwith thy comfortable and gracious spirit, that so both heart, and thought, and spirit may rest on thy mercie, and be ioysfully settled in thy loue for euer. Amen.

*And his sweate was like drops of bloud.*



Vr blessed Sauiour hauing taken vpon him to be our high Priest, of necessitie hee must enter into the Tabernacle, and thither was no acceise without shedding of bloud Remission must he procure, and without bloud it could not be. For as it is said, *Levit. 17.11. Bloud shall make an atonement for the soule.* Therefore in offering vp the sacrifice of our sinnes, the scripture euer sendeth vs to the bloud, to the bloud of CHRIST. He hath vvrought reconciliation through

Heb. 9. 22.

Rom. 3. 24.

through faith in his blood: We are washed by his blood, iustified by his blood: Hee hath pacified all things by his blood; by his blood hath he vrought redemption. Thus the holy Ghost sendeth vs to the blood of Christ, because Christ layd downe his life, and life consisteth in the blood. Now it hath beeene muchi controvuersted, vvhetherin the seate of life in man should principally consist. *Plato* and *Democritus*, with the learned and ancient Physitians, they heldit to be in the braine and veines of the head. The Pythagoreans sayd it was in the heart; because *Cordis munus pulsuum agitatio*. The beating of the pulse (which is the greatest argument of life) proceedeth from the heart. Saint Hierome also (grounding vp on the words of our Sauiour, *Out of the heart arise euill thoughts*) was of opinion, that the seate of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole and every part of the body, with whom diuers of later time haue consented, by reason it is said in the 2. of *Gen*. and the 7. He breathed into man the breath of life. *Empedocles* and *Plinius*, with many others; *Prima domicilia animae, sanguinis prebeat sanguoso*, they absolutely conclude, that the lifes being is diffused in the spirits of blood: to which the Scripture accordeth in the 17. of *Louest*. 11. *Animam omnis carnis in sanguine: Tbon salt  
not eat the blood, for the life of all flesh consisteth in the blood.*

Now whether it be in the head, or in the heart, whether in all the bodie or in the blood, out of all doubt this sacrifice vvas throughly slaine, most truely did hee lay downe his life for our redemption. For if the seate of life were in the braine or head, when hee vvas crowned with thornes, the veines of his head did spring with blood: If in the heart, his heart vvas pierced thorow and gushed blood: If in the parts of the body, vvhith wounds and stripes, all and every part of his body was tortured and stained with blood. Lastly, if life consists in the blood it selfe, in this Agonie, the power of his spirits (like a still of Roses)

Rom. 5.9.  
Col. 1.20.

Plat. in Tim.

*Cor spirituum  
vitium sub-  
stantiam pro-  
creat.* Galen.  
Hierony. ad  
*Fabiolam de  
repte acerd.*  
Matth. 15.19.

Tertull. de ani-  
ma mortis, c. 53  
*Exiit sine dubio  
aut sanguinis aut  
cordis aut rena-  
rum esset eis.*  
*Vene sunt resa  
sanguinis.*

Fernel. i. p. lib.  
4. cap. 10.  
Beda. *Nemo sudorem hunc infirmitati deparet, quia contra naturam est sudare sanguinem.*

*Tristitia soluit,*  
*cor. Aug. epist.*  
*120. cap. 14.*

Ioh. 19. 34.

Aug. in Ps. 68.  
*De toto cor-*  
*pore Christi, quod*  
*est Ecclesia.*

Heb. 12. 24.

Roses) sweateth and trickleth blood. *Prima sudorum origo è precordijs est:* Sweating proceedeth from the heart strings; it was not votic a moyst and watry dew, but ideās rather a current of blood: or as Saint Chrysostome saith, *nimbus sanguinis*, a bloody shewer.

So that we may see, in the distresse of this Agonie, and extremitie of his Passion following, by sudden dilatation of the heart, the vitall spirits and the blood being too farre carried from their fountaine, the life of his Braine, the life of his Heart, the life of his Body, the life of his Blood, and the Blood of his life; all was drawne out and exhausted. His body was like a bottle dried in the smoake: for as this Agonie began with vwater and blood, to his passion did end with blood and water: last of all water, to shew there was no more blood remaining.

Thus vvas his loue like fire in his breast, till it flamed in his blood. That the spirit of blood (which of all things is obserued most cordiall to the heart) might comfort our heart: from so many springs as he hath members, did he drinke saluation vnto vs in a full cup of his owne blood. From every member did blood issue, that every member of his Churche should lament his death: from every member did it flow, that every sinnefull member should hasten to take and reserue a drop for the clensing of his soule: from every member, that every Christian member (as he did) should vvillingly spend his blood, in defence of the truth, and honour of his Sauiour. For thy sake he became the Martyr of Martyrs: a martyr in his body, a martyr in his soule, a martyr in his loue, a martyr in his obedience, a martyr in his sorrowes, a martyr in his merits, a martyr in his patience, and a martyra-boue all martyrs in the excellencie of his blood. For the excellencie of this blood speaketh better things then the blood of Abel. Indeed Abels and Christ's blood were both innocent, and Abels and Christ's blood were both shed of envie. But with the shedding of Abels blood Gods wrath

vvrath was kindled; with the shedding of Christ's blood  
Gods wrath was appeased. The blood of *Abel* was life  
only to himselfe, the blood of Christ gaue life vnto all  
mankinde: the blood of *Abel* was spilt on the earth, the  
blood of Christ sprinkled on the soule: the blood of  
*Abel* cried for vengeance, the blood of Christ cryeth for  
mercy: the blood of *Abel* cryed, had done, and was no  
more auailable, the blood of Christ cryeth still, and  
shall for euer be auailable to the worlds end. Seeing then  
the sinne of thy soule is such, and so hainous, that nothing  
in heauen and earth could bee sufficient ransome, but  
blood, the innocent life blood of the eternall Sonne of  
God; being now set free by so noble a Redeemer, and at  
so high a price, stand vpon thine owne worth, esteeme  
thy soule at the same rate it was ransomed; as *Abel* did;  
sell not thy selfe basely for earthly mucke, nor as *Esaie*, for  
a little momentarie and fading pleasure. Doe not, O doe  
not trample vnder foot that vnualueable blood of such a  
gratiouse and euerlastinge Sauiour. Goe not carelessly on  
in dissolute presumption, neither bee deiceted in secret  
thought. Say not, nay, suspect not with desperate *Caine*,  
that thy sinne is greater then can be forgiuen. Alas, thou  
art a mote, a worme, euene as nothing, and thy God and  
Sauiour is more incomprehensible, rich and infinite in  
his mercy and blood, then it is possible thou a mortall  
wretch, canst euer be in sinning. Despite not then the  
excellencie of this glorious sacrifice. In defiance of Sa-  
tan, challenge the right which thou hast in the blood ro-  
yal of the valiant Conquerer of the tribe of *Iuda*. Behold  
Christ Iesus combatting in blood, and ouercomming in  
thy quarrell. *David* hath kild *Goliath* vwith his owne  
sword, Satan is ouerthrowne at his owne weapon. Iesus  
our Generall, in the similitude of sinfull flesh, by sinne,  
hath condemned sinne in the flesh. He vouchsafed to be  
made sinne, the punishment of sinne for vs, that wee for  
ever might be the righteousnesse of God in him.

Rom. 8.3.

2 Cor. 5.13.

Q

More-

*Vegetius de re milit.*

Moreover, in regard hee shed his innocent blood for thy sake, do thou for his sake Christianly and kindly forgive others, and in no case wilfully shed the blood of thy brother. Hatefull ever in the sight of God and most detestable hath beeene the wilfull shedding of blood. *Danid*, Gods loue and dearest fauourite, sinarterd seuerely for it, both in himselfe and his posterite. Therefore lay aside all quarrels and deadly combatting. Kindle not sparkes of vnkindnes, and rake not vp coales of bitter and fatall disension, in the first and fayre closing of this bleſſed vniōn. It is the point & poison of a factious and deadly enemie, to raise mutinie in the campe. Valour in seates of armes, courage in high attempts, noblenesse in heroyall designes, not against our selues, O not against our selues, but against Gods and our open enemies let them be declared. In the quarrell of our God, in the defence of his Church and truthe, in the seruice of our King and Countrey, let all the world testifie, that we stand vpon our valour, that we make high esteeme of our honour, that wee ioyfully commend our soules to God, and our liues to winne renowne, both to our name and nation.

In times past, the noble and worthy spirits of *England*, they vndertooke high attempts, & did ioy to make long and dangerous voyages to the holy Land, there, for the honour of Christ and Christian religion, to shed the blood of Saracens : now like barbarous Saracens, divers make voyages into other lands-most bruitishly in priuate combatte to shed the blood of their native country men and Christians. Alas, let every man come home to his secret thoughts, & say truly in his owne heart; Doth not a deare God every day we liue, raine vpon our heads euen golden shewers of his mercy? Moneth after moneth, & yeere after yeere, do not the heauens bleſſe the clouds, and the clouds bleſſe the raine, and the raine bleſſe the earth with such infinite plenty and abundance; that notwithstanding there be in this populous Citie eight hundred thousand living

living soules, or there abouts, yet they are all filled and fully satisfied with the fat of the earth and the dew of heauen? Doth not a wise and religious King, heape vpon our heads, wealth, gifts, offices, and honors, most sweetly embrasing each nation in both armes, with tender affection and equall termes of loue, and for all this, in stead of thankefulnesse to God, of loue & loyaltie to our Soueraigne, will ye never cease to beget new quarrels, and to sheath your weaponis in your owne bowels? O tell it not in Gash, and let it never be published in the streets of Askalon: let it never be heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly reioyce.

The honour of true Christianitie, above all the lawes, learning and religion of the Heathen, is to pray for our enemies, and to forgiue. Indeed the law saith, An eye for an eye, blood for blood, for every wrong a recompence, and it hath euer beeene accounted a poynt of wisedome & reaching policy, amongst the barbarous Gentiles, to meet a man at the lands end, to requite an iniury and pay it home. But Christ teacheth vs another doctrine: *Loue your enemies, blesse them that curse you, do good to them that hate you.* This did hee teach in his life, and this did hee performe at his death. In the depth of all his sorrowes when the tormentors stood round about him: vpon the Altar of his crosse hee prayed for them. *Father forgiue them, they know not what they doe.* Let his example be our instruction. Whatsoeuer is past, passed be it, forgotten and forgiuen. *Nibil adeo gravis, quod non aquanimum toleratur, si Christi passio ad memoriam renocetur:* No iniury is so foule and disgracefull, but it is easily pardoned, by calling to minde the passion of CHRIST IESVS. As hee did, so let vs also mourne for the conuersion of our enemies; especially for all such as sinne of ignorance. Let vs never cease to pray, as wee our selfies would be prayed for, Father forgiue them, they

O what loue and  
thankefulnesse  
doe we owe to so  
gratious a God!

Matth. 5.44.

Luke 23.34.

Greg. Mag.

August.

know not what they doe. Assuredly there is no such testimonie, no such assurance to my soule, that the sweet spirit of grace resteth in me, as to pray for mine enemies, and to forgive them. *Beatus qui amas te, amicum tuum, & inimicum tuum propter te :* Blessed is hee who loueth thee, his friend in thee, and his enemy for thy sake. It is most lamentable which wee daily see ; by priuate combates, by fearefull and secret murthers, blodgeth blood, and the whole Land is grievously defiled. Lord, Lord who keepest couenant & mercie for euer with them who loue thee and feare thy name : punish not this florishing and Christian Kingdome for this crying sin. Mercy, forgiuenesse & charitie are daily taught, Christian and good lawes are already ordained, justice is duely & faithfully executed, and so their blod & bloody attempts fal vpon their owne heads, but mercy and peace and saluation be vpon our King, vpon his posterite, and vpon his people for euer.

*Drops of blod trickling to the ground.*

Psal. 130.7.



T was truly prophecie by the sweet Singer of Israel : With the Lord there is mercy, and with him is plenteous redemption. Here is plenteous redemption ; his blod trickled to the ground. As hee was kingly and munificent all his life, so also at his death : he referued nothing to himselfe but onely charitie to redeeme the world. He gaue himselfe to be our Father, his Son our Brother, the holy Ghost our Comforter, his Church our Mother, his Word our Guide, his Sacraments our Food, his death our Remission, his blod for euer our Redemption. Plenteous redemption, forgiuing all kinde of sins. To S. Matthew his extortions ; to Mary Magdalene her loosenes ; to the sinfull woman her adultery ; to the Apostles their backsliding ; to S. Peter his denial, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church ; to S. John, the blessed Virgine his Mother,

Ioh. 8.11.

to

to his Father his spirit; to Joseph of Arimathea his body; Paradise to the Theefe, and to all mankind the excellencie and plentie of his bloud.

In the 19. of *Numbers*, the 4. it was commanded that the bloud of the sacrifice should be sprinkled before the congregation seuen times. *Moses* also was commanded to sprinkle the altar seuen times, that so the alter and all things belonging thereto might throughly be sanctified. In like sorte the bloud of Christ Iesus was seuen times shed, that both the earth might be consecrated, and all things belonging thereto. First in his incarnation, vvhen the word became flesh, hee sanctified the whole nature of man by a blessed and hypostatical vnion. *Vnguentum evanustum a vase in vas, omnia vasa, vnguentum ipsum redolere facit*: As a delicate and rich ointmente powred out of viole into viole, doth sweeten and perfume each vessell it is powred into: so the diuine nature descending into the humane nature of man, and becoming one heauenly and harmonicall Hypostasis, hath infused into every good Christian, a sweet influence of holiness and spirituall odour. In so much, that God the Father faith to euery regenerate Christian, as *Isaak* said to *Jacob* his sonne: Behold, the smell of my sonne is as the smell of a pleasant field, whiche the Lord hath blessed.

Moreouer, whereas man consisteth of the foure elements: his bones and his flesh of the earth, his breath of the aire, his humors of water, the heate of his heart and spirits of fire. To the end that man & the whole substance of man might be renewed: The Aire he perfumed with his breath; the Water he sweetned with his Baptisme; the Fire he purified with the Holy Ghost; and the Earth he cleasned by steeping it in his owne bloud, which trickled to the ground. Why to the ground? The earth before all living creatures, was created, and named, and quickned and blessed of God, as, *Mater prima*, the foundation of formes, the substance, the matter, the mother vs all.

Leuit. 8. 11.

*Circumcisione.*  
*Horto.*  
*Corona.*  
*Flagellazione.*  
*Mambus.*  
*Pedibus.*  
*Corde.*  
D. Epiphanius  
in Anchor. 342.  
Cant. 1. 2.  
*Vnguentum eva-*  
*custum de caro*  
*in terram.*

Gen. 27. 27.

Chrysoft. in  
serm. de Pass.  
Non sub tecto,  
vt eram ipse  
aeris natura  
mundetur, &  
terra sanguinis  
distillatione pur-  
gata sit.

Genet. 3. 17.

2 King. 2. 21.

Act 5. 15.

Greg. Nazi.

 Cypress.  
 Cedar.  
 Olive.  
 Palme.
 

When man vvas to be made, hee vvas formed of the earth; when punished set to till the earth; when he died, to returne to the earth; Christ Iesus was to be laid in the earth, and from the earth to rise againe. Afterwards this earth was cursed for mans offence: *Maledicta terra:* Cursed be the earth for thy sake. Now to sanctifie this earth, to take away the curse, to renew it againe to the vse of man, that so the very stones might give a favour of holynesse, and the ground defiled with the sinnes of men, might bee expiated; Christ did hallow it vwith his bloud, it trickled to the ground. *Medicina que removet maledictionem terra, est sanguis Christi:* The bloud of Christ is that soueraigne medicine, which taketh away the curse of the earth. As the Prophet Elisha by casting a little salt into the corrupt waters, tooke away the infection and bitternes, and made all the waters sweet: so his bloud trickling to the earth, did take away the bitterness of the curse, and blessed it to vs againe. And surely if the touch of his garments did cure the bloody iefe, and the napkins of Saint Paul, and the very shadow of Saint Peter, were of sufficient vertue to heale diseases; much more powerfull must needs be the sacred & immaculate bloud of Christ. *Christi aduentus in terram, totam terram sanctificauit:* By Christ his descending vpon earth, all the vvhole earth vvas sanctified.

So plenteous was this redemption, that not onely by bloudshed in his death, but by the obedience and holynesse of his life, all the creatures vvere hallowed and made fit and comfortable to the vle of man. As the *Unicorne* haungi once dippe in the wafers, all the beasts of the forest may plentifully drinke; so Christ haungi vfed all things, all things are lawfull vnto vs. He sanctified the Fowles of the aire, in the Doue, that did descend on him; the Beasts of the field, in the Lambe which he did eate of; the Fishes of the Sea, in broiled Fish which hee tasted of; the Trees of the forest in the timber of his Crofse; the

the Plants of the earth, in the Whithorne of his crowne; the Fruits of the Earth, as Bread, Wine, Hony, all which hee did often feed on. Againe, the vse of sweet Balmes was approued in the costly oyntment, wherewith *Mary* did annoynt him ; of aromaticall Spices, vvhetherwith his body was embalmed ; of Kingly garments, in his scarlet robe ; the honour of Funerals, in his mournfull buriall ; the memorie of sepulchres, in the tombe wherein he was layd, newly hewen out of a rocke. So plenteous was this redemption, that hee sanctified all kinde of callings. First himselfe being a King, as the most roiall and necessary of all others, hee hallowed the calling of kings, by receiuing the homage of Kings : and as he tooke homage and obedience from them, so by his owne practise he taught tribute and obedience to them. The calling of Nobles and Counsellors, in *Nicodemus* and *Ioseph of Arimathaea* : of Officers, in *Matthew* and *Zacchetus*; of Soldiers in *Cornelius* and the Centurion ; of all other inferiour callings, in Fishers, Husbandmen and Shepheards. So plenteous was this redemption, that to cheere vp our liues, and to make them comfortable, by his owne example and presence he did blesse and sanctifie, Feasts, Marriages, Triumphs, Invitations, that so, the plenty of Feasts, the ioy of Marriages, the glory of Triumphs, and the kindnesse of Invitations, might Christianly and comfortably be vsed of vs againe. So plenteous was this redemp-  
tion, that to the end, both to vs here present, and to all his whole Church, this and all other such holy exercises might be blessed and fruitfull, in his owne person, and by exemplary practise of his owne actions, hee sanctified Disputations, he posed the Doctors; Prayers, hee taught vs to pray; Reading, he went into the Temple and stood vpto reade ; Expounding, hee opened the Scriptures to his Disciples as they went to Emmaus; Singing, after the institution of the Sacrament, they sung a Psalme; Preaching, in the fourth of *Luke*, hee closed the Booke and began

*Ex equo omnes  
admitentes, eos  
etiam qui vita  
generis obscuri.  
Procop. in Esa.*

Luke 2.46.  
Matth. 6.9.  
Luke 4.16.  
Luke 24.27.  
Matth. 26.30.  
Luke 4.20.

began to preach. So first hee hallowed the earth, and all things thereon for vs, and then sanctified these holy exercises, that by them his name might be prysed of vs, and blessed euermore.

Moreover, so plentious was this redemption, that hee sanctified the Clouds by his Ascencion; the Stars by that Starre which guided the Wise-men; the Angels by their seruice, and the Heauens by his owne glorious presence. Lastly, so plentious was this redemption, as that faint and cold sweate which is vpon vs at the Agonic of our death, the same hee hath sanctified by the warme and bloudy sweate of this Agonie, making the Graue a quiet withdrawing Chamber for the body; and Death before so terrible both to body and soule, now an everlasting plaudite, and the very dore of heaven.

Here now appeares the excellencie of the Redemption, before the creation of the world. Of the Creation of the world, and of all other the workes of God, it is said in the eleventh Chapter of *Wisdom*, and seauenteenth verse, God did all things in number, waight, and measure. But in this plentious Redemption by his Sonne, neyther number, waight, nor measure was obserued. Not Number, for it was not *gutta*, a few drops, but *vnda sanguinis*, a current or shower of bloud, rather then drops: not measure, for it was *modus sine modo*: The measure of his loue vvas beyond measure: not Waight, for it vvas *μεγαλωφελης*, a price vnvaluable, it waighed downe the whole world. Whereas one drop for the worthinelle of the sacrifice had been able to redeeme a thousand worlds: in this rich and glorious offering no faithfullnesse of loue, no seruencie of zeale, no earnestnesse of prayer, no dutyness of obedience, no extremitie of sorrow, no excellency of merits, no plenty and abundance of bloud was wanting. Rather more worlds and more sinnes were vwanting: for where sinne did abound, his bloud then, and his grace now, doth super-abound much more. Reioyce therefore

*M d'eam gut  
tam sanguinis  
(propter unione  
ad verbum) pro  
redemptione to  
tiss humani ge  
nus sufficisse.  
Clemens.  
Rom. 5.20.*

O heauens, and be glad O earth, for heauen and earth, men and Angels, elements and creatures, haue beeene ioyed and blessed by this redemption.

Now to conclude : Honourable Peeres, and beloved Christians all, I know right well, both by calling and dutie we are bound to loue you : your holinesse is our ioy, and your religious life is our crowne. Wee giue thankes to God and reioyce for you, wheresoeuer vve become. As the Apostle spake of the Romanes, not onely your faith is knowne throughout the Land, but your diligence in Prayer, your loue to the Gospell, your zeale in hearing, your peaceable and godly life in all vnitie and Christian loue. Wherefore I humbly entreate you, by the vnspeakable loue of Christ, and by the full pangs of this bitter and bloody Agonie, be pleased to make some difference of this time. Let it never be truely objected vnto vs, that our doctrine and our profession is nothing else but licentious libertie. Now against this blessed time of the Passion, and generall receiuing of the Sacrament, let vs breake off our sinnes by righteousness, by feeding the hungry, by cloathing the naked, by reliueng poore prisoners, by helping young beginners, by pitying and comforting old Seruants, and poore tenants, who haue worne out their liues in your seruice, and now in their age, suppe vp their owne sorrow in silence. Let vs consecrate soule and body vnto God by Prayers vncfassant, by almes chearefull, by inward sorrow, by vnfained repentance. But on the contrary, (as it becommeth Saints) riot and play, banqueting and belly-cheare, flanting in colours, and priding in vanities, away, away with them. Whilst our glorious Redeemer is watching, let not vs be alwayes chambering; whilst he is earnestly praying, let vs not be dicing and dauncing; whilst hee is astonied for our sinnes, let not vs be sensesse of our owne miserie; and seeing with his sacred bloud hee hath sanctified all the creatures vnto vs, let vs not by our owne wicked-

2 Thes. 1. 3.

Bernard.  
Cant. 4.7.

nes, prophane them to our selues, *Christus formosus in se, sanguis violentius properat*: Christ Iesu all fayre in himselfe, was all bloody and blemished for thy sake. Doe not then, doe not see the Lord of glory our ioy and loue, our thrice blessed Redeemer, doe not see him in this plight and wo-full Agonie without some pittie, and humane commisera-tion. It is written of *Gregory Nissene*, that hee never looke<sup>d</sup> vpon the picture of Christ sweating and bleeding in this Agonie, but presently he fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wittly vpon him. Behold, his head is full of dewe, and his lockes are dewed with the bloody drops of the night, his very soule is crucified, and all his \* whole body weepeth.

Whentidings was brought to *Danid* that *Jonathan* his friend was slaine; he rent his cloaths, he fasted, he mour ned and cryed out: *O noble Israel, how were thou ouer-thrownne! Woe is me for thee my deare brother, very kinde hast thou beene unto mee, and thy loue hath passed the loue of women.* The case is now ours, a more louely then *Jonathan* is here. The Messias is bound for Mount Caluarie, and go ing to be slaine. Most iustly may vve cry out: *O noble Re-deemer, how art thou distresse<sup>d</sup>? Woe is me for thee my dearest Sauiour, very kinde hast thou beene unto mee.* Thou hast vvounded my heart with loue, and ouercome my soule in affection. I vvill not mourne for thee a few dayes, as *Danid* did for *Jonathan*, but all my life long, so often as thistime shall returne, so often vvill I seeker thee in the garden vvith sorrow, and follow after thee towards Mount Caluary vvleeping. In vvleeping vvill I ouer-weepe each teare, in recounting my sinnes, and lamenting my grieuous offences. Thou forgauest me a sinner, truely for thy sake doe I forgiue mine enemies: Thou diddest release me from the bands of Sathan, I release the bands and forfeitures vwhich I haue hardly taken: Thou Lord vvert crowned vvith thornes, O vvretch, I am not worthy such honour: but compunction & sorrow, a slip onely

of

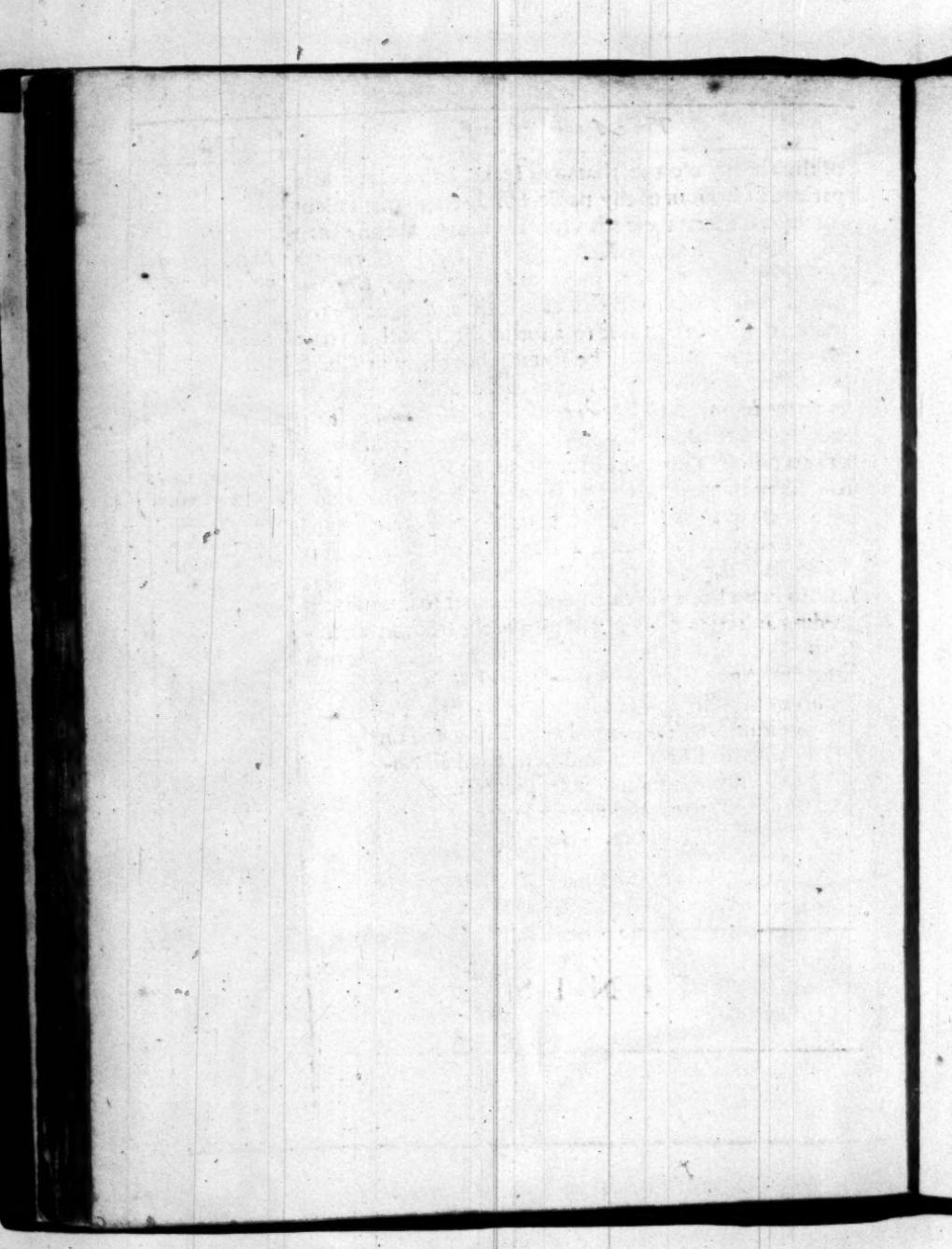
\* *Pt totius corporis vulneribus totum sanaret,*  
*& vt te totum accipiat, qui se totum tibi dedit.*

of thy thorny crowne, that vwill I take, and weare it as a garland in honour of thy name. Surely every mans silent thought is a secret vvatch vnto his heart. Let any man aske his owne heart and it will tell him : *Versa & rever/a in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies :* Muse and fore-cast, rosse and turne all the night long from one side to another, still, still, no true ioy, no contentment to be found, but onely in Christ Iesus. Hee onely vworthy to be sought, and none but he vworthy to be found. *Dulce cernical corona spinea :* The croesse of Christ is a bed of downe, & his crowne of thornes a sweet pillow. Thoughts of remorse, and \* ioyes of sorrow, silent mones and melting teares, an heart truly humbled, and a spirit euer settled, chearefully to liue, and vvil-lingly to dye in the louing armes of a gracious Redemer; this is the goale, this is the crowne; this is the vway, now to liue a Saint on earth, and hereafter to inioy an exceeding and eternall waight of glory: the fruition where-of the Lord of all glory grant vnto vs, for and in the sne-ritorous Agonie of his Sonne Christ Iesus; to whom, with the Father and the holy Ghost, three Persons, one immortall, powerfull, euer-liuing, and onely wise God, be giuen and ascribed of all Na-tions, honour, praise, power, and thankesgiving for euer-more. Amen.

August. confel.  
lib. 8. cap. 16.

\**Penitentes do-lunt & de eodem dolore gaudens.*  
Thom. de hu-man. Christi,  
cap. de Pas-sione.

F I N I S.



THE  
C O P I E  
O F  
A S E R M O N

Preached in Lent before the  
Lords of the Councell, at  
W H I T E - H A L L .

---

By D. M A X E Y , Deane of  
Windesore.

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L O N D O N :  
Printed for Clement Knight, dwelling in Pauls Church-  
yard, at the signe of the holy Lambe. 1614.





# THE VEXATION OF SAVL.

1 SAMVEL 16. 14.

*But the Spirit of the Lord departed from Saul, and an enill Spirit sent of the Lord vexed him.*

**H**E wise Philosophers, professors of good learning and vertue, *Plato*, *Aristotle*, and others, they much blamed the *Lidians* for vsing at their banquets, Musickē of a soft and smooth sweetnesse; but the *Doreans* they much commended, allowing it fit, for the increase of Noblenesse and vertue, to be stirred vp with sharp, rough, and dolefully sounds.

In celebrating the mournefull Passion of our Sauour, before the heauenly banquet of holy Sacraments, it shall not be meete for me to deliver, nor profitable for you to heare pleasant and delightfull things. Be pleased rather to give eare to an example of Gods iudgement; and the more needfull an example, for that precepts and persuasions, without applying vnto them examples of imitation, are barren, cold, and vnfruitfull.

August.

But as Saint *Augustine* saith; *Quos habes in sacris Litteris iudicij Dei historias, tot & habes conciones*: Where-soever in holy Scripture, there is an example of Gods judgement, there is also a good Sermon.

Here in this Scripture, you shall behold *Saul*, a godly King, and the glory of Israell, taysed by God, standing in prosperitie, falling into sinne, reprooved by *Samuel*, neglecting repentance, and therewpon vterly forsaken of God, shewing to vs all, a rare and fearefull example of his judgement.

In opening whereof, because there are sundry deepe and difficult points, I humbly craue both pardon and fauourable construction, intending to hold my selfe to the Scripture, and therewithall to vse such moderation, as shall be fitting this Honourable presence and holy place. But *The Spirit of the Lord departed from Saul*, &c.

In this  
Scripture  
are to be  
observed.

1 The cause of  
Gods displea-  
sure towards  
*Saul*, which  
was his sinne:

2 The punish-  
ment inflicted  
upon *Saul* for  
these sinnes.

1 In Re-  
ligion.

2 In Ju-  
stice.

1 *Pena*  
*damnii*.

2 *Pena*  
*sensus*.

Vnadvisedly taking vpon  
him to offer Sacrifice him-  
selfe, contrary to the di-  
rection of *Samuel* the Pro-  
phet.

Sparing *Agag*, and the  
fattest cattle, contrary to  
Gods commandement.

The Subtraction of  
Grace, and losse of Gods  
Spirit to direct him. *The*  
*Spirit of the Lord departed*.

God gaue Satan leauue to  
worke vpon him. *An enuill*  
*Spirit sent to vex him*.

THE

## The cause of Saul's punishment.

In the course of holy Scripture, I finde diuers to haue fallen away from God, and yet amongst them all, not one singled out with such a note, in this speciall manner: *And the Spirit of the Lord, &c.* Whereupon it is very requisite to consider what *Saul* was.

In the seventeenth of the Proverbs, and the sixt verse, the Wife man saith; *The glory of children are their fathers.* *Saul's* Father was descended of the twelue Patriarkes, hee came of the Tribe of Benjamin, his Father was a rich man, and a valiant, as appeareth in the first of *Samuel*, the ninth Chapter, and the first verse.

And whereas Aristotle sets downe, that the ornament of a young man is, μέγεθος, καλλος, ἀρχη, greatness or talnes, beautie and strength, for the body; and for the minde, ἀνδρία, καὶ σωφροσύνη, a good courage and sober conceit: agreeing with the Wife-man, who saith: *The beauty of young men is their strength:* it is thus said of *Saul* in the first of *Samuel* the ninth Chapter, and the second ver. he was a goodly young man and a faire, taller then any of the people from the shoulders vpward. Moreouer, in the third verse, it appeareth, he was obedient to his Father; in the fourth verse, diligent and painfull in his affayres; in the fift verse, tender ouer him, and loath to haue him grieved; and in the twenty one verse, when he came to *Samuel*, the Seer, in a lowly and religious manner he did reverence to the man of God, and in great modestie as vnworthy and vnwilling of so high aduancement, hee hid himselfe, and said: *Alas, my familie and kindred is the least of all the families, and of the smallest Tribe of Israel.*

Thus far you may see *Saul* a naturall man. And as the faire Whitewash bed of stone is called *ELL MADRE DEL*

Pro. 17. 6.

1 Sam. 9. 1.  
Arist.Rhe.lib.1  
cap. 5.

Pro. c. 10. v. 29.

1 Sam. 9. ver. 2.

ver. 3.  
ver. 4.  
ver. 5.  
ver. 21.

1 Sam. 10. v. 22.  
1 Sam. 9. 21.

**DELL' ORO:** The mother which conceives in her womb and bringeth forth the rich & hidden mine of purest gold so the faire and beautifull gifts of nature are most pliable to conceive, and fittest to bring forth the divine and hidden treasure of the inestimable graces of the spirit. But this light of Nature giues onely some preparation to religion and divine knowledge: it is the light of Grace which ministereth the ground of Faith, and ioyes the Soule with heauenly vnderstanding. Nature indeede affords a glimmering, and raiseth some little sparkes of vertue; but it is Gods spirit which doth illuminate the heart, and flashest heauenly light into the soule.

The Moone hauing light but imperfectly, cannot give light of her selfe, except first she be enlightened by another; but the Sunne hauing brightnesse in a kinde of perfection, doth illuminate of it selfe alone: So the soule of man endued with a few small and dimme sparkes of nature, of it selfe can neuer be enlightened; but when the Holy Ghost, the perfection of light doth kindle these sparkes, then suddenly the soule is illuminated from aboue, and sheweth it selfe in a farre more excellent measure of grace.

**Saul,** adorned with these naturall gifts, it pleased the Lord of glory to set his eye vpon him, hee chose him aboue all the Nobilitie of Iurie, hee was annoyned by **Samuel**, and to be short, he was changed from a naturall man to a spirituall. The Scripture setteth it downe plaine in these wordes: *God turned him into another man, God gave him another heart, aliam cordis affectionem,* saith Saint Augustine; againe, *God was with him;* and the first of the Lord came vpon him; *et tertiam personam dominicatis denotat, non quoad substantiam sed virtutem;* as *Flaccus Illicius,* and diuers learned doe expound it

Now, **Saul** being thus inspired from aboue, obserue (I beseech you) what great difference is betweene Morall and Theologicall vertue, betweene a naturall man and a religious. **Saul** enlightened vwith the spirit of grace, see presently

1 Sam. 10. 1.

1 Sam. 10. 6. 7.  
9. and 10.

August.

*Mutatio interior.*

Toletus in  
Ioh. cap. 2.

*Processio spiritus  
non personam  
sed affectum.*

Flac. Illerius  
in titulo Spiritu-  
tus, fol. 1160.

*Ex abdito  
diuinatus secre-  
to repetitio  
affl. attm.*

presently what excellent fruites proceed from the same. First, he prophesies, foretels things to come, and sings prayses vnto God, the first of *Samuel* the tenth Chapter, & the tenth verse. He is carefull the people shoule not offend, the fourteenth Chapter and the thirty-foure verse. He enacteth psonal lawes against Southslayers and Coniurors, and destroyeth them, the twenty eyght Chapter, and the ninth verse. Hee is patient in bearing reproach, the tenth Chapter and the last verse. He is mercisull and ready to forgiue, the eleventh Chapter & thirteenth verse. He fighteth the Lords battels and becomes a noble warriour, the fourteenth Chapter, and the fourtie seauenth verse. Hee buildes an Altar vnto the Lord, as appeareth in the same Chapter: and lastly, he offers peace offerings; and he with the people reioyce exceedingly before the Lord, as it is plainly set downe in the eleventh Chapter and the last verse.

Behold the working of a powerfull spirit; looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished, with Wisedome, with Courage, vwith Zeale, with Patience, vwith Mercy, with Religion, and Obedience, vwith Prophesying and holy worship, and yet, alas; yet it is sayd, *The Spirit of the Lord departed from Saul*.

O secret deope, and boitome searchlesse of Gods most righteous iudgements! Wonderfull are thy counells, O Lord, and thy thoughts past finding out! *Saul* a gouernour of thine owne choyse; a leader of thine owne people; conquerour of thine enemisies; pertaker of thy good spirit; reputed a Prophet; shewing many and notable workes of pietie: ah Lord, thine owne *Saul* becomes a cast-away, and is rejected of thee for ever.

*Lord, Lerd, most loving, mercifull, gracious, slow to anger, abundant in goodness and trussh, as the sweet influence of the heauens spreadeth it selfe ouer the broadface of the earth, so thy compassion and kindnesse is ouer all mankinde,*

<sup>1</sup> Sam. 10.10.  
Carnadem non-  
rancis Iherusalem  
videbant. Greg.  
Mag. in 1. Reg.  
cap 10.  
<sup>1</sup> Sam 14.34.  
<sup>1</sup> Sam. 18.9.  
<sup>1</sup> Sam. 10.17.  
<sup>1</sup> Sam. 11.13.

<sup>1</sup> Sam. 14.47.

35 vers.

<sup>1</sup> Sam. 11.15.

Exod. 34.6.

By deliurance  
from the pow-  
der-treason.

Luke 7. 38.

Luk. 22. 60. 62.

2 Sam. 12. 13.

Act. 1. 41.

Audisti quo  
milia credide-  
runt ex interfe-  
ctoribus Christi.  
August. 10. 9. in  
epist. Job. cap 1.  
tract. 2.

kinde, thou hateſt nothing which thou haſt made, thou reioy-  
ceſt ouer all thy workes, and being the louer of ſoules, thou  
wouldest not the deaſt of any, the whole world doth acknowled-  
ge thy goodneſſe, and we all, now here assembled toge-  
ther, in the dayes of prooſe, haue taſted thy loue, and haue  
tryed experience of thy manifold and sweete compaſſions.  
What then might be the cauſe, why thy ſpirit ſhould de-  
part from Saul?

Mary Magdalene, a long time ſhee had led a loofe  
and laſcivious life, and yet her ſinnes were waſhed away  
in teares.

Saint Peter denied his bleſſed Lord and Maſter, ſwear-  
ing and forſweariſg him, whom he had vowed before to  
ſtand to; a great and dangerous fall, yet as ſoonē as euer  
he ſaw what hee had done, his wounded heart found a  
forgiving God.

Holy Dauid, whom in bleſſings the Lord had exee-  
dingly bleſſed, hee committed muſter and adulterie, wil-  
fully ſhedding the bloud of many innocents, a cursed and  
crying ſinne, yet Dauid continues the ſweete ſinger of Iſrael,  
and the Prophet Nathan ſould him from the Lord, his ſinne  
was put away.

The earth did neuer beare a more dreadfull ſinne, nor  
the heauens beheld greater indignitie, then for earthly  
men to wound the Lord of life, and to imbrue their hands  
in the bloud of their euerlaſting redeemer; yet to ſome  
of thoſe bloody Jewes, even preſently after, ( before the  
ſpear was scarce waſhed which pierc'd his holy heart )  
Saint Peter preached pardon to repenſance, and as many  
as did repenſe were receiued vnto mercy.

What was it then? how comes it to paſſe? what might  
move ſuch a kinde and gracious Lord, ſuch a bearing  
and long-forbearing God ſo much to forget the ſweetnes  
of his owne nature, as to withdraw his ſpirit from Saul,  
and caſt him off for euer?

Aſſuredly, read, and read it often; perufe and beat the  
whole

whole Scripture through, and you shall not finde (before Gods spirit departed, before the Lord forsooke him vt-terly) that euer he committed but onely two offences of any note.

The first was, that *Saul* being willed, before he should giue battell to the Philistines, to stay seauen dayes at *Gil-gall*, vntill *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Proprietary comming not at the time appoynted, betweene haste and feare, he by and by cal-led for an offering, and offered a burnt Sacrifice vnto the Lord himselfe:

The second was this; being sent of the Lord, to execute iustice upon the *Amalakites*, to destroy and put all to the sword, he spared Agag the King, and spared the fattest of the cattle alialue.

I; but doe these import such high degree of offence? or were these such hainous transgressions as vwithout hope of any mercy, were lo grieuously to be punished? Yes surely: For God forbid we shold thinke the Judge of all world doe vnusually: his thoughts are not as our thoughts. Man onely discerneth outward things, but the diuine essence, as the Eagles eye, pierceth and spieth, entreth in, searcheth and seeth, not onely what is done, as with what ground of intent, all the actions of men are brought about.

Therefore (beloued and holy Christians all) marke I beseech you, and remember vwell thet two offences:

The one was boldnesse and prophanesse in Gods vvorship.

The other, the neglect of Gods Commandement in publike iustice. The one was meddling beyond his calling in matters of Gods seruice; the other couetousnesse and corruption in iustice, cloaked vnder colour of Religion.

Now the reason why *Saul* did so highly offend in these sinnes, the learned Schooleman lets downe:

1 Sam. 13.8,9.  
10.

12.ver.  
I was boilde and  
offered a burnt  
offering.

1 Sam. 15.9.

Iob 34.10.  
Ela. 35.8.

Non instinet  
modò quid sit,  
sed quo quid stu-  
dio ac propensi-  
one peragatur.

1.

2.  
Curidine priede  
ceductus. Hiero.  
10.5 li.8 in Ela.

Tho. Aquin.  
2<sup>a</sup>. 2<sup>x</sup>. q. 148.  
3<sup>a</sup>.

1 Sam. 2. 25.

In Alcibi.

August. de ciuit.  
Dei. lib. 4. cap. 4

*Gramas peccatis duplicitur consideratur, secundum materialm in qua, & secundum personam in quam peccatur.* The hainousnelle of any sorne doth principally consist in the matter wherein, and in the person against whom wee offend.

An offence against any creature is finite, against God (who is eternall) it is infinite. The holy Ghost sayth plainly in the first of *Samuel*, the second Chapter, and the 25. verse. *If one man sinne against another, the Judge shall determine it; but if a man sinne directly against the Lord, who shall pleade for him?* The subiect wherein *Saul* did offend was holy, the obiect was eternall; hee sinned oppositely against God in points of Religion and Justice.

Amongst all things incident to the actions and life of man, there is none more excellent then Religion and Justice. They are the principall causes, wherefore mankinde was first created, after blessed of God, and euer since preserued here on earth. *Plato saith well, The foundation of the Common-wealthe is Justice, and the foundation of Justice is Religion.* These are the chiefest meanes of humane good, and the surest defence of publike state. *Remota religione & iustitia, quid sunt regnani magna latrociniis?* Without Religion and Justice, Kingdomes are nothing else but violent and mightie robberies: therefore it concernes great men to be holy and iust men; for they and their actions, are vnprinted Bibles, and speakeing lawes vnto the people.

And surely, concerning the first offence of *Saul*, in taking vpon him so boldly to offer sacrifice, wee are taught thereby, what it is to pollute holy things with prophane hands, and especially men of example and note, to shuffle vp the duties of holy worship, and shew contempt of Religion.

Men of high calling and eminent place, to whom God hath giuen honour and worship, of all others, God will

will haue them to giue honour and worship to him againe. For great men and good men make happy and blessed times in euery degree and state. As the sweetest Riuers flow from the highest hils (*Tigris and Euphrates* from *Armenia*, and *Nilus, ex monibus Lune*) so the fairest examples of Religion and vertue are specially to proceed from personages of high degree.

How highly God doth esteeme, and how exceedingly ioy in the religious and deuoute affection of noble and great men, it is apparant by *David, Iosias*, and diuers others; but on the contrary, prophaneſe in matters of holy deuotion, diſolute presumption and lightneſſe in caſes of Religion whatſoever, in them eſpecially, they euer were, and ſhall be payd home with grieuous punishment; *Videant, videant, qualem rationem habentur finis cum Deo quis Sanctis non sancte voluntar.*

Let all men beware and looke well to it, for there ſhall be a ſharpe reckoning for ſuch as vſe not holy things in a religious and holy manner.

*Philip of Macedon*, who otherwife being an heathen, was a Prince of great renoume; yet because in his conſederate leagues he made light account of a ſacred oath, his base ſonneſ were burnt vp in their beds; his ſonne *Alexander* was ſuddenly poyſoned, himſelfe cruelly muſtered, and his vvhole posteritie finally raced.

Examples of the Heathen herein were infinite: I come to the Scripture.

*Ieroboam* to fit his owne turne, in reaching pollicie, made Priests of the baſeſt of the people, and ſo diſhonoured God and that holy calling: by and by his hand was ſtronken with a leproſie, and the very vvordes of the Scripture are: *God plaged him, & he died; and not one of his posteritie was left to make water againſt the wall.*

King *Vzziah* as long as he fought the Lord in feare and reverencie, the Scripture ſayth: *God did helpe him maruerolouslily, made him proſper, and his fame was ſpread far*

- and neare, but as soone as euer hee prophane the Altar,  
vsurped the Priesthood, and shewed neglect of Religion:  
the holy Ghost sayth, hee was branded in the forehead for  
a sole leper, before all the Congregation he was thrust out of  
the Sanctuary, and so continued a loathsome lazare, separated  
(as it were in an Hospital) to his dying day.
- The silly boyes, who did but scoffe and deride Elisha  
the man of God, were borne in pieces of Beates.
- When the Arke of God vvas remouing in solemnie  
tryumph, King David and all the Nobles of Israel before  
it, Zzzab in a good intention did but touch the Arke and  
stay it vp, presently the Lord was wroth (and as though  
he had layd in waite to take him) stroke him instantly, as  
with a thunderbolte in the same place.
- Nichol disdayning onely at David, because hee was  
humble and reverend in the worship of God, shew bare awaie  
the bitter curse of barrennelle.
- Elie an aged man, and a Fatherly Prophet, because hee  
did wincke at his owne sonnes, and suffered them to be  
prophane in their holy calling, all on a sudden both his  
sonnes were slaine, his daughter with sorrow died in tra-  
uell, and he himselfe had his necke broken.

I haue alledged these plaine examples, to this end, that  
we might fully be resolued, that neither the deepe pollicy  
of Princes, nor the inacieitie and præposteroous zeale  
of Kings, the innocence of children, the ignorance of  
the Gentiles, the frailtie of women, the good intention of  
men, the grey hayres of age; none of these are respected  
in a case of Religion: if they once give shew of prophane-  
nesse in matters of holy worship in what kinde souer, all  
sorts, all degrees, haue bene sharply punished and surely  
stung home with smarting woe.

O there is no sight more acceptable and pleasing both  
to God and man, then to behold the Priests weeping at  
the Altar: Judges graue and vpright in the seat of iustice:  
Nobles reverend and deuout in the worship of God, and  
holy places of Religion.

Con-

Contrariwise, dissolutenesse, corruption, hypocrisy, and double dealing in points of Religion, and things consecrated to God, they doe fauour of a base and earthly minde, and secretly bewray a false and wicked heart, distrustfull in God, and alienated from his loue. Recuerence doth arise from feare and loue, and where there is no recuerence, there can be neither loue nor feare.

The Heathen Wise-man Aristotle sets it downe for an vndoubted principle : οὐ τρία ἵερα ἡμιωβάλια οὐδέ τρεῖς, καὶ, ὅτιον ἀδικίσασιν : He that will deale corruptly but the value of three farthings in sacred matters, that man wil not sticke to do any wrong or iniury whatsoeuer.

Herein was *Saul* twise taken tardie.

First, with a distrustfull heart hee rashly offered sacrifice with prophane hands; and after in foule corruption spared the fattest cattle, vnder colour of Religion.

But, alas, hee was much deceiued, for howsoeuer hee thought hee might haue secretly gone cleare away; howsoeuer hee might conceiue hee had done wisely; yet the spirit of God doth befoole him; *Samuell* tels him plainly from the Lord: *Stulie fecisti, Thon hast done foolishly.* God, who is iealous of his owne honour and our loue, hee must neither be dallyed nor doubled with.

There is no question, and it is plaine by many places of Scripture, at one time or other, one way or other, God by his secret and silent prouidence doth so worke and fetch matters about, that every man is tried; but as the wise-man saith: *To the mighty abideth the sover triall:* if they stand fast in a brunt, if they cleave to God in a straight then are they crowned for euer. *Talis est quisque, qualis est in turbine,* saith Saint Hierome; so is every one accepted of God, as hee is found sure in the tryall. *Saul* was now a Probationer, hee stood vpon his tryall, and had he beeene faithfull in his tryall, as *Samuel* told him: *badst thou now stand fast, thou hadst beeene established for euer.* But being aduanced by God, receiuing many fauours, and tryall

Arist.Rhe.lib.1  
cap. 14.

<sup>1</sup> Sam. 13.13.

Ioh. 7. 18.

Wis. 6. 8.

St. Hieron.

<sup>1</sup> Sam. 13.13.

Greg. Mag. to  
2. lib. 5. in ex-  
posi. 1 Reg. 13.

A cursed sinne,  
and yet daily  
practised.

made of his faith and constancie, hee was found light in the ballance, not making that reverend account of God and his religion, which hee shoulde haue done. *Dissimilitatis gratas cum offendisse*, saith Saint Gregory : Saul was reproved for abusing Gods most diuine and gratiuously vouchsafed familiaritie.

It is not for mortall men to haule with the Lord, to make bold with him at their owne pleasure, or to neglect and prophane any thing which belongs to his honor and seruice. Men of eminent place and worth, of what calling and degree soever, to bestow and grant the Aduouisions and Donations of Church-liuings, and other Spirituall Promotions, to a wayting Minion, to a servile Flatterer, or any other kindred or temporall men about them, vvhio afterward shall make sale of them as of a jade in Smith-field, placing some poore and silly Reader, and gathering the fruite vnto themselves : what doth such a man, or such a Patron, but openly proclaime to the world, that hee makes no more account of the good and religious life of his neighbours and Tenants, no more reckoning of the saluation of their soules, and the vvorship of his God, then he doth of a cast sute of apparrell.

Hereupon the Lord, searcher of all hearts, finding himselfe despised, doth presently distaste such a man. And as hee hath cast off, and set at noughe the honour of his Maker, and the loue and carefull trust which in that case he ought to haue borne vnto his God, so doth the Lord cast him off, and by his secret and silent prouidence, matters at length are so wrought and fetcht about, that one calamitie or other continually follows. Eyther hee is punished in want of blessed Issue, or vexed vwith wicked, wastfull, and rebellious children ; otherwhiles the Wife that lyeth in his bosome is false, or his friend(who should be vnto him as his owne soule) becomes vnfaythfull : Sometimes his estate is wasted no man knowes how; hee falleth into strange and secret diseases; hee is drawne or enforced

forced to endlesse suites in Law; he is disquieted and troubled in minde; he falleth into some iust disgrace with his Soueraigne, or liues with contempt and reproach in his owne Country; a thousand wayes doth the Lord bring secret and vnknowne punishments about, till that base contempt of his name and honour, be soundly paid home againe.

In the second of the *Kings*, the 23. Chapter, *Iosiah*, he did vprightly in the sight of the Lord, and there vvas none like vnto him, yet because he grew presumptuous and ouer-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, he was presently slaine at Megiddo by the King of Egypt.

2 Kin. 23. 25.

Verse 29.

The gracious fauour and chearefull respect of a Royall and Worthy Prince, to a vertuous and Heroicall minde, it never breedes neglect, but where Loue hath beeene kinde, and Trust comes at length to make a tryall, then a proud and presuming stomacke, a false and starting heart vtterly ouer-thoweth all. It is an vndoubted signe of a Noble and high spirit, to be of a thankefull heart and reposed constancie both to God and man.

Marke (I beseech you) the beginning and end of *David*, his prosperous raigne, his triumphant victories, his noble off-spring, his eternall memorie, and his seede blessed for euer. Notwithstanding *David* offended diuerstly, hee committed sundry sinnes of frailtie as other men, but touching matters of Religion, with great humilitie and feare, hee euer consulted with the Oracle of God, hee conferred still with *Nathan Samuel*, and *Iehoidas*; so that in the whole course of his life, in what place or danger, vpon what occasion soever, still hee had a chary and tender care of Gods glory, an high and resolute confidence in his mercy, an holy and reverend estimation of all duties towards God and his holy worship.

And as *David* did prosper, because hee stood fast in God, because after hee was annotated, hee did forbear  
and

and stay the Lords appoynment; so I doe boldly speake it, without feare of any imputation whatsoeuer, I speake it with ioy of heart, to the eternall prayse of God, and to the endlesse comfort of vs all. The Lord, the Lord himselfe hath bleisid our Soueraigne, and no doubt will bleisse him and his seede for euer; because from his first entrance to his first crowne, hee hath euer rested and setled himselfe vpon God, albeit the truth of his title, and right of his claime was long before knowne to all States in Christendome, yet stll he did forbeare, and reposing himselfe vpon God, did patiently abide the Lords leasure.

In distrust of Gods loue and faithfullnesse towards him, had he combined with France, or consulted with Denmarke, to enjoy a Kingdome; had he recoyled from God, as *Saul* did, starting alide, and with a double heart had subscirbed *IACOBVS REX FILLIVS*. In case of tryall had he thus plaid vnder-hand, and but questioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had sodainly beeene dispatched in the chambers of death, hee had broken his Scepter, and blowne vp his Throne, and crushit his Crown, and laid all our ioy and his prosperitie in the dust. But it was a right noble and true Christian resolution, to lay aside all suspition of Subiects being diuerlly distracted, to set apart all feare in banding of forraigne Princes, being many professed Romanists, to leane neyther to the one side nor the others; fearing neyther Papists direfull threatnings, nor yeelding to Puritanes braine-sicke importunitie, hazarding both life and kingdomes for Gods cause, and all to aduance the truth of Religion, the peace of his Country, and vnitie of the Church.

This, this is the cause amidst so many thousand dangers, why the Lord hath made his Scepter to bud, and his Crown to flourish, why hee hath safely lapt him in the

Wherewith he  
was wrongfu-  
ly charged by  
the Pope.

in the bosome of his loue, sealing vp for him joyes eternall in heaven, Gods honour and worship being deare to him on earth.

The Lord of mercy, behold him still in mercie, and for the good of his Church prosper his good endeaours, establish his desires, that as hitherto he hath done, so still hee may keepe this good purpose in his heart, and in the thoughts of his heart for euer.

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*Pena damni. The substraction of Grace  
and losse of Gods spirit to dire& him.*

---

*The Spirit of the Lord departed.*

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In these few wordes, is set before vs, the first punishment of Sauls sinne, *Pena damni*, the losse of Gods spirit, and of his gratiouse protection ouer him.

The leprosie of *Uzziah*, the ouerthrow of *Ieroboam*, and his posterite, the sodaine and strange death of *Vz-zab* and *Els*, all these were punishments boch great and grievous; but there is no Desertion more fearefull to be heard of, no Catastrophe more mournefull to be read, then this of *Saul*, by the departing of Gods spirit.

It is an vndoubted truth, carried round away in the full streme of the antient Fathers exposition and judgement, *Saul* had not onely outward gifts of courage and fortitude fit for his calling (as the Geneva note is) but hee was pertaker of a great portion of Gods spirit, and by diuine inspiration, in some good measure, endued with the same. *Rectum est index suis obliquis*: an euill spirit came in place of a good; and as Saint *Augustine* saith: *nullo*

Tremel. 1. Sam.  
10. and 6.

August. ad  
Simplici. 2.

Chrysost. 10. 3.  
hora. 4. in 2.  
Act. Apol.

Greg. Nazian.  
Orat. 4.

Bern. deaduent.  
Dom. hom. 1.  
ser. 6.

Pet. Mart. in  
1 Sam. cap. 16.  
Mus. in Ps. 51  
& 11 vers.  
Flac. Illi. in  
verbo Spiritus.  
fol. 116o.

Rom. 12. 6.

paucis potest idem videti et recessisse et apprehendisse, the vexing of the one is a manifest argument of comfort and ioy proceeding from the other.

This also is the exposition of Saint Chrysostome, Gregory Nazianzen in his fourth Oration, Saint Hierome, Tertullian, Bernard, Gregorie the great, and againe, Saint Augustinus in his second booke ad Simplicianum saith directly: *Et hoc puto non habere aliquid questionis, Spiritus enim ubi vult, spirat;* That Saul was in some measure endued with Gods spirit it is out of all question, for the spirite bloweth and inspirereth where it listeth. We are no longer his, then hee is ours, his loue of mercy and protection is no farther tyed vnto vs, then wee are intirely knit vnto him.

Therefore let all flesh be abashed, and trembling fall downe at the foote of the Lord, who worketh great things and unsearchable, and wonders aboue measure. *The spirit of the Lord departed from Saul, &c.*

Vaine and proud spirits, whom Nazianzen calleth new Pharises, they may presumptuously boast of the spirit, *The spirit of the Lord, the spirit of the Lord:* who are once pertakers of this spirit can never fall away. But not rightly understood, this is a dangerous doctrine, and a branch of the Pelagian heresie, which fostereth in the minde secret and Pharisaiall pride, causeth boldnesse and foule presumption in sinning, breedeth a false and dead securtie in the heart, and consequently causeth the meanes of saluation to be neglected, which is inward and true repentence.

We are therefore to understand that there is, *διάφορα* *κεριτωστῶν καὶ ἀναλογίας πίστεων*: a severall measure of grace, and there are degrees of faith.

First, there is *acquisita fides*, before *infusa*, as, *imlicita* before *explicita*, *informata* before *formata*, when in younger years especially, wee beleue as wee are taught by the Church vntil this faith incresing by grace, we come to say with

with the Samaritans John 4. *Non iam propter loquaciam tuam, &c.* Now wee beleue, not because of thy saying, for wee have heard bin our selues, and knew indeede that this is the Christ the Saviour of the world. The authorite of the Church prepareth vnto Faith, and is an introduction thereunto, but is not the ground and reaon of our believng.

Next, there is *viva ac formata Fides*, Faith which comes by reading and hearing the word preached, through the working of Christ's Spirit, and by this Faith we come not onely to know the Law of God and Strength thereof, the greatnessse of our sinnes and punishment belonging thereto, but more especially the loue of God, and his mercy in Christ Iesus, and so laying hold vpon his comfortable promises, we goe on and striue to attaine to good workes and holy life.

Lastly, there is *dominica fides*, a tryed and experienced Faith, from whence procedes a resolute and invincible persuasion. The body is mortified, the minde humbled, and lastly, the affection so nearely knit and affianced vnto God, that as it is in the fist to the *Romanos*, and the third verse; wee doe ioy and glory in our Christian sorrowes, in secret sorrowes of repentaunce, in open sorrowes of affliction, and euen of Martyrdome, for our ioy and loue Christ Iesus sake. This holy ioy in affliction (as the Apostle saith) bringeth forth patience, patience leadeth on to experience, at length, tryed and long experience mounted vpon the strength of hope and loue, soareth aloft in the highest pitch of faith, and scazeth so fast vpon the unspeakable joyes of heauen, that (as Saint Paul saith) height nor depth, edge nor point, can separate that soule from the loue of his God in Christ.

Thus the first degree of Faith proceedeth from Humilitie; the second ariseth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which never finally falleth away. This

James 1. 3.

Rom. 5. 3.

Rom. 5. 4.

August. in 1.  
epid. Ioban.  
cap. i.

dorth good Saint *Augustine* teach carefullie; *Inchoata est Charitas, non es securus*; *proficit Charitas, nondum securus es; corroborata est Charitas, securus es*: Hath holy Loue potlesst thy soule and spirituall begunne? thereby thou art not secure, doest thou profit through this Loue in ioy and in good workes? for all this thou art not yet securer; is this spirituall Loue strengthened and confirmed by tryed experiance? then be of good comfort, thou art secure, thy saluation is sealed vp for euer.

Fear without Hope is Desperation, on the other side, Hope without Fear is plaine Presumption. Therefore let not him that girdeth his harness vnto him, boast as hee may that layes it off. Wee are yet skirmishing in battell, there is no truce to be made with Sinne and Sathan; that rebell, the Flesh, will neuer be wholy subdued, we must euer feare and stand vpon our guard, vntill we vnbuckle, vntill all our Spirituall armour be laid aside, vntill the weapons of our members be slaine and wrapped in the dust.

Who was euer a more noble and spirituall warriour then *David*? hee was euer armed, hee went alwayes provided with sword and shield, with the shield of Faith, and the sword of the Spirit, and well furnished besides vwith all kinde of good workes both of mercy and compassion: his Prayers and heauenly Sonnets, his faith and reposid confidence in God, is and shall be memorable to the worlds end. Yet behold, holy *David* grieuously fell away.

Therefore let him that standeth take heede that hee fall not. Thy brother sinnes and thou reioycest, thine enemy fals, and thou triumphest in his infirmitie: beware, beware, little doest thou know how soone the Lord may withdraw his hand for thy sinne, and leaue thee to thy selfe. My Text saith; *Gods Spirit departed from Saul*:  
*The fruit of the Spirit is Love, ioy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekenesse, Temperancie:*

So that the power of this Spirit once departed and gone, all these spirituall gifts doe take their flight, and soare away. As when the King remoueth, no man hath ioy to stay, the Nobles part, and all the whole traine within a while doth follow after : so when the sacred power of that heauenly Spirit is departed, all the spirituall graces of the Soule, all the excellent vertues of the minde, they never leaue mourning till they be gone.

There is a priuatiue death of the Soule. *Quamvis anima sit immortalis, habet tamen in se suam mortem, cum defecat eam Deus :* Though the soule of man be immortall, yet hath it a Priuatiue death, when God by his Spirit doth forsake it. For in the eight to the *Romanes*, S. Paul saith; *It is the Spirit which quicke[neth] and giveth both life and being unto the Soule.*

As in the vitall braine of the head, first there is (*Dura Mater*) a thicke and hard pannicle, strongly to keepe it from outward harme; then besides there is (*Pia Mater*) a soft and smooth Filme, which wraps it tenderly, and softly laps it in: In like sort, the Law, and the strength thereof is vnto man *Dura Mater*, with feare and terror it keepes vs from offending: but the Spirit of God it is *Pia Mater* vnto the soule, it tenders and keepes it in, with a quicke and feeling remorse it preferues it safe and gives it inwardly most chearefull and vitall being. Consider then what secret sorrow, what mournfull and perplexed thoughts must needs possesse the heart of *Saul*, when the Spirit of God was departed, when he had lost the life of his soule, and the very soule of his soule for euer. *Saul* in the gifts of nature, first hee was innocent and harmelesse; after, through the gifts of the Spirit, hee became religious, but now behold what it is for a man to sinne without repentance, to be stripped of all spirituall graces, and so comfortleſſe to be left merely vnto himselfe. *Quando Spiritus sanctus recedit, propter peccatis mortalium commissionem, Spiritus malignus agitat à culpa in culpas :*

August.

Rom. 8. 6.

Me-ſtraſſa.  
missa & termina.

Lyra.

When Gods Spirit departs by reason of any mortall and hainous sinne, Satan drives headlong from one sinne vnto another.

The spirit of grace is now departed, and all is turned topsy turuy.

1 Sam. 14.34.

1 Sam. 28.3.

verf.8.

1 Sam. 11.13.

1 Sam. 22.18.

1 Sam. 22.19.

1 Sam. 11.7.  
vlt.

1 Sam. 15. vlt.

1 Sam. 15. 29.

August.10.9.  
tract 9. in Epist.

Iohn.

Heb. 6.4.

Ier. 17.9.

Before hee was carefull the people should not offend, now he giues them an example to sinne: before he drave Sorcerers out of the Land, now in his owne person hee consulted with a Witch at *Endor*: before he was mercifull to forgiue, now his hatred is extreme, and his malice endleſſe; before hee reverenced *Samuel* and all the Prophets, now vpon the whispering tale of *Doeg* he killeth 89. of the Priests at once: before, as occasion serued, he aduentured his life for the people, now hee raceth a whole citie causeleſſe, and putteth man, woman, & child vnto the ſword: before he offered peace-offerings and reioyced before God, now his mind is all ſet vpon murder, and fauors of nothing but bitternes and diſcontentement. This is the estate of a man whom God forsaketh; alas, vvhilier ſhould *Saul* betake him? The good Prophet *Samuel* mourneth and vveepeth, and prayeth and crieth, night and day vnto the Lord for him, but all will not helpe. The strength of Israel is not as man, that he ſhould repent. The ſpirit of the Lord is departed from *Saul*, and what may be ſayd, but Gods will be done. If Gods vwill be not done by vs. Gods vwill will be done vpon vs. Only for our ſelues, let his example be our iuſtruction, as Saint *Augustine* ſaith: *Timore caſto timet homo ſeparationem a Deo*: with a charie and holy feare, let every man feare the ſeparation from his God. For alas, fraile and falſe is the heart of man, truſt it not, his oyne boſome will tell him, *It is wicked and deciuful above all things*. Satan is cunning, man ſoone deceiued; ſundry good deſires by and by quailed; many purpoſes, weake performance; mighty temptations, feeble reſiſtance, and Gods finger vvhidrawne but a moment, in our ſelues

wcc

vvee are left, wee are lost for euer.

Therefore in these dayes of our prosperitie, let vs now beware, and be sure to walke vprightly before our God in a lowlie and reuerend feare.

In the foureteenth Psalme and the seuenth verse; *Destruction and mischiefe are in their wayes, for why? there is no feare of God before their eyes.* Presuming vpon Gods mercie, thinking they may repent at any time, conceiuing onely of a naked and dead faith, and hoping of long life indeed they make a very mockerie of Gods seruice and all religion. *Veritate compri, saith Bernard, Of a truthe, and by mine owne experiance, I haue found that for the safe keeping of holy veraines, there is nothing more profitable then feare.* *Verebar omnia saith holy Job, I suspetted and feared all my wayes.*

I haue refrained my foot from every evill way, for I was afraid of thy iudgements.

As in the shipp the Disciples did, so we must call vpon Christ, euer and anone keepe him wakynge vwith an holy feare of danger, and an humble consideration of our owne vweakenesse.

The price of all Christs labours is perseveraunce, *Quid prodest esse virum bonum, pius aut prudens, nisi perseveraveris;* bonus erat Saul, docet Scriptura quid non erat vir melior in populo, Occidit, occidit, & reprobus factus est. What availeth it to be a good man and an holy, except thou doest perseuerer? Saul was once a good man, there was none better amongst all the people of God: Woe, woe; alas, hee fell away; and became a reprobate.

Whosoever then sendreth his saluation and looketh for comfort thereof in the life to come, it stands him vpon (as the Apostle counselleth) *αναγνωριζειν* to stire vp in himselfe, and daily to kindle the heat and lively vigour of this spirit.

When David had deeply fynned, and felte himselfe begin to sinke, hauing nothing to catch hold on, nothing

Psal. 14.ver.7.

Bernard.

Job 13.15.

Pro. 28.14.

Blessed is he who feareth alwayes.

Marke. 4.38.

Bernard.

2 Tim. 1.6.

Psal. 51.11.12.

13.

Muscul. in Psal.  
51.

to saue hys, as it were vwith one breath, still, still he did  
*ingeminate spiritum.* O renew in me a right spirit, establish  
me with thy free spirit; take not away thy holy spirit: his  
soule sinking, and euen galping for life, could never be  
satisfied in calling and crying for the comfort and secret  
working of Gods Spirit. *Memento exemplis Saulis, quem*  
*Denuo pro gratia & spiritu suo spoliaverat, anxius erat ne*  
*Spiritum suum auferret.* David, saith learned Musculus,  
well remembryng *Saul*, whom God before had depryued  
of his grace and holy Spirit, doth earnestly pray, and  
feruently cry: *O take not away thy holy Spirit.*

The power of this spirit we plainly see: For a time it  
ruled in *Saul*, hee was subiect vnto it, prophesied by it,  
went in and out, and prospered in all his wayes. But woe  
worth the time, this happy estate was soone lost.

*Saul* was not *unnotisitor*, hee did not reliе on God, in  
distrustfull haste hee fell away; his heart sinned, God is  
offended, no repentance shewed, and so a bleised estate in  
short time from weale to woe is altered. Now looke vpon  
*Saul* and all is changed. Gods spirit is departed, Satan ru-  
leth, and he vnto the death is lamentably vexed. *O qua-*  
*tuum timor, care & humiliatio iniicias occidisse Angelos*  
*in celo, Adamum in Paradise, & Saulum in dominum Spiritum*  
*Sancto?* What feare and trembling, what care and hum-  
blenesse, ought it to strike into euery one of vs when we  
plainely see, the Angels in heauen, *Adam* in Paradise,  
and *Saul* endued with Gods spirit, suddenly to haue fallen  
away?

1 Pet. 5.6.

To apprehende, saith blessed Peter, let vs humble our selues,  
vnder the hand of God, let our soules cleave vnto the  
dust, and every man worke out his saluation with feare,  
and walke vprightly before God with a lowly and reu-  
erend heart.

We are taught here what man is in himselfe, and what  
integritie the Lord requires; we see how soone the Lord  
taketh a cheeke at the least prophaneesse, and without  
repent-

tance is never reconciled againe, God doth now re-  
pent him of all the fauours that euer hee bestowed vpon  
*Saul.*

Deare God and Sauour sweet, giue vnto every one of  
vs, some acceptable measure of thy gracious Spirit; when  
wee haue received it, let it never be quenched in vs, nor  
depart from vs, but establish our thoughts with reu-  
rence in thy worship, and vprightnesse of dealing in all  
our callings, that so we may continue both to feare thee  
much, and yet euer to loue thee dearely, O Lord our  
strength and bleised Redeemer.

---

*And an euill Spirit sent of the Lord  
vexed him.*

---

**B**efore I enter into the exposition of these words, here  
is offered vnto vs two very deepe and notable que-  
stions to be discusſed.

First, how Spirits came to be euill.

Secondly, being euill, how they are said to be sent of  
God.

It is a ground in Diuinitie, *Immutabiliter bonum esse  
Des proprium est;* to be immutably good is onely proper  
vnto God. At the beginning, the Diuell and euill Spi-  
rits were created by God, Angels of light, yet so that they  
had possibilitie to stand or fall; power of continuance,  
that they had from God; possibilitie of falling, they had  
from themselues. But in the fourteenth of *Eſay* and the  
fourteenth verse, when they did shake off their allegiance  
to God, rebelled against him, and aspired to be absolute  
natures in themſelues, and in the ſame estate with God  
himſelfe, then preſently for their wilfull ſinne, they were  
iustly caſt downe to hell, and ſo remaine euill. I doe thus  
briefly paſſe by this point, because it is already plainly

opened before in the GOLDEN CHAINE of mans  
Saluation.

For the second point; whereas it is said (*An euill Spirit was sent of the Lord*) wee are to vnderstand that Sathan doth afflict two manner of wayes: eyther by stirring to sinne, or by punishing sin: *Mutatur & permutatur*, to stirre to sinne hee is suffered, to punish sinne hee is sent. The suggestion of sinne, is of himselfe and of his owne nature; the punishment of sinne proceedeth from God, and so Sathan is the Instrument of his wrath. In a word, *Dominus Spiritus propter ministerium, malsus propter vitum additur*: In regard of his malice and sinne hee is said to be euill, in respect of punishment which hee doth inflict, he is said to be sent of the Lord. *Sive creationem, sive ministerium spectet, Diabolus Spiritus Dei est*: Whether vvee looke vnto his creation, or whether wee respect his seruice, the Diuell or an euill Spirit may truely be said to be a Spirit of God. For, the Diuell himselfe and all his actions, as hee is a substance and they actions proceeding from his naturall powers, may rightly be said to be good, because they haue their being and first beginning from the Lord, howlesouer by his malice hee applyes them vnto wickednesse.

August.

I conclude then with the iudgement of Saine Augustine: *Ideo actum arbitror Spiritum Domini, quod occulit Dominis iudicio Saulem vexabat*: The euill Spirit where-with Saul was vexed, is therefore taken to be a Spirit sent of the Lord, because it afflicted Saul by the iust judgement of the Lord.

Greg. Venetus  
de harmonia  
mundi. Cant. 3.  
cap. 8.

The heart of man is a tenement never void: *Uno ho-  
spite recessente, alius statim subintrat*: One guest being  
gone, another straight comes in. Gods Spirit departed,  
another takes vp the roome. When the vncleane Spirit  
was gone forth, the pure and cleane did presently re-  
turne, and when hee againe departed, seauen other  
were instantly ready to take possession.

Touching

Touching this second punishment of *Saul*: Surely the very talking of Spirits is fearefull to the nature of man, but the apparition doth caus: astonishment. In the last Chapeer of Saint *Luke*, the 37. verse. The Disciples were abashed and afraid because they supposed they had seene a Spirit. The hearing of the care, and sight of the eye is nothing to the vexing of the heart.

Luke 24.37.

In the fift of Saint *Marke*, and the fifteenth verse, and in the fift of the *Actis* and the sixteenth verse; to be possesst, to be tormented, is there translated to be vexed. Saint *Huerome* in this place doth interpret it, *ex-agitabat*: *Tremelins*, *perturbabat*: the new Tranlation, *terrunt*: the Septuagint; *suffocabat*: yet not one of these, *Shaken*, *Troubled*, *Terrified*, *Strangled*, is so grieuous a word as vexed.

*Cornutus Annius*, a learned Grammarien, commenting vpon the sixt Eglog of *Virgil*, takes vpon him to reprehend the worthy Poet, for vling thevord (*vexasse*):

Aul. Gelii, 2.  
cap. 6.

*Candida succinctas latrantisbus inguina monstros*

*Dulichias vexasse rates.* — — —

This word (*vexasse*) saith *Annius*, is too light and wilde to expresse the crueltie and raging of a monster. Howsoever it pleased the Grammarien to descent vpon so excellent a Poet, assuredly *vexare*, to vexe, is a grieuous word, and very significantly vsed both there and here in my Text. *Vexare* is as much to say, *Vehi aliena vi*; to be haled and hurried by a strange and violent force. As *quassare* is more then *quatore*, *saetare* more then *iacere*, and *tangere* more then *tangere*; so *vaxare* is more then *verbere*, it is to be distracted hither and thither, hauing no power of it selfe.

Antiquitie which speaketh properly and significantly is not lightly to be condemned, whereas the Scripture saith here, *An euill Spirit vexed him*, there is no word doth better expresse the height of an endlesse woe and stinging torment.

Marcus Cato in his Oration de Achaeis hath these words: *Cum Hannibal terram Italiam iaceraret atque vexaret. Tully in his fourth Oration against Verres, saith in this manner: Itala sic ipsa sit atque distracta sit, ut non ab hoste aliquo sed a barbaris praesentibus vixit a videatur.* Cato and Tully both, they then affirmed Itala to be vexed, when there was no calamite so grievous, no crueltie so barbarous, but it was inflicted vpon Itala. So then to be vexed, vexed of a spirit, vexed of an euill spirit, and vexed of an euill spirit sent of the Lord: *Quis talia fandit?* What tongue is able to expresse that woe, and what heart is able to sustaine that sorrow?

God is now become an open and professed enemie vnto Saul, and who dare stand to vmpire the matter vwith God? or to enter the lists and combate with his vvrath? O happy and ten times happy he, who with a charie and louing feare striues to stand fast in God, and is entirely knit vnto his Redeemer.

For dreadfull is the estate of him, who is forsaken of God, and wholy giuen vp vnto the vexation of the Deuill. *Saul* forsaken of a deere God, is now vexed of Satan and is plunged in a thousand despayres.

So long as *Saul* was led by the power and grace of Gods spirit, so long he possessed his soule in patience, liued with comfort and went chearefully on. But now all is come to another passe. It is a principle in Phisike, the vnequall beating of the pulses doth argue the distemperature of the bodie: so disquiete and vnpeaceable carnage in a mans life, raging panges and turbulent fits they doe argue a minde that is not sanctified, and secretly bewray the thought to be deeply wounded. Satan hauing disquieted his conscience within, dazeled his eyes with false and fearefull obiects without. *Pereuntibus mille figure.* *Saul* feareth all things & is discontented at every thing: he suspecteth his owne wayes, hee distrusteth his owne children, he breaketh his oath, he regardeth not his promise,

August. de mirab sacrae Scripturæ, Epicung;  
cum additamento dicitur  
spiritus Diabolus  
et in libro  
Samuelis, in elli-  
gitur Diabolus

1 Sam. 23.8.  
1 Sam. 19.6.  
and 18.19.

mise, hee staineth his honour, hee accuseth his dearest friends, he refuseth his meat, he wallowes on the ground. he cannot rest on his bed, hee runs vp and downe the mountaines boiling in malice, and his thoughts pursued with such terror, that his conscience is like a bloody field, where all hope and comfort lieth slaine.

Saul is vexed, vexed in his soueraigntie, because another was annoyncted: vexed in his children, because Ionathan and Michal had conuayed away his enemie: vexed in his seruants, for hee sayd they had conspired againt him: vexed in the Prophet Samuel, for he tore his garment because hee would not honour him: vexed in the Priesthood, because they helped David with a little shew-bread: vexed in the dead, for he woulde faine raire Samuel from the graue: vexed in his affections, for Musick was gotten to appeale them: vexed in his enemies, because God did not answere him eyther by Uriah or Prophets: vexed in his conscience, for he confesseled with teares that he sought his death whoneuer thought him harme: vexed in his thoughts, and in all the powers of his soule, for whatsoever he did, or wheresoever he became, still, still he complained that the Lord was departed from him: as Job sayth, *The terrors of God did fight against him.*

In the hundred and seventh Psalme, and the 23. verse, the Prophet sayth, *They that goe to the Sea in shipps, and occupie their busynesse in deepe waters, those see the workes of the Lord, and his wonders in the deepe.* Surely, God is wonderfull in the billowes and surges of the Sea, wonderfull in the stormes and tempests of the winde, but aboue all most wonderfully wonderfull in the fierce tempests of his wrath, and in the bottomlesse deepe of his great & fearful iudgements. Behold & consider Saul, before he had the damsels, whom he had clothed in scarlet, to sing before him, that he had killed his thousands; Saul before had all Israel to follow him at a becke, and prospered in all that he vnderooke; Saul before was honored of Samuel and

1 Sam. 18. 20.

1 Sam. 19. 13.

1 Sam. 19. 12.

1 Sam. 22. 8.

1 Sam. 15. 27.

1 Sam. 21. 6.

1 Sam. 28. 11.

1 Sam. 16. 23.

1 Sam. 28. 6.

1 Sam. 24. 17.

18.

1 Sam. 28. 15.

Iob 6. 4.

1.Sam. 10.24.

1.Chron. 10.6.

1.Chron. 10.2.

2.Sam. 4.4.

2.Sam. 6.23.

1.Chron. 10.2.

2.Sam. 21.9.

2.Sam. 3.27.

1.Chron 10.5.

1.Chron. 10.3.

Ver. 4.

1.Sam. 31.9.

1.Sam. 31.10.

Ver. 10.

1.Chron. v. 10.

all the Prophets ; *Saul* before had his subiects to bring him presents, and all the people shoutted, *God save the King*. But now the iudgements of God come vpon him like thunderclaps, destruction vpon destruction , vengeance pursues and followes hotly after him , till both he and all his , are utterly swapt away. The expreſſe words of the Scripture do manifest in the firſt of the *Chronicles* the tenth chapter, and the ſixt verſe , that he and all his house died together. Louely *Jonathan*, his valiant ſonne and heire was lame; *Mephiboſeth* his Grand-child was ſtroken lame , and *Ibboſeth* his ſonne murdered in his bed. *Micul* his daughter was for ever barren. *Ammadab* and *Melchi* two other of his ſonnes were killed of the Phililitines, and their heads ſent round about the country. Seven of his kinſmen were hanged vp in chaines. *Abner* his Generall was ſadainly ſtabb'd. The Efquire that attended on his bodie imbrued his hands in his owne blood. *Saul* himſelfe was firſt ſorely wounded , and then in deſpair ran himſelfe vpon the point of his owne ſword. His bodie ( irreproch ) was ſtripped naked; his armour for a trophy was laid vp in Aſteroth amonſt his enemies ; his quarters were hung vp vpon the walles of Bethſhan to publike infamie; his head was ſet vp in the Temple of *Dagon* for a triumph ; and laſt of all his ſoule ( woe alas ) his ſoule to torment is left for euer. O lamentable fall, O fearefull end for all men living to tremble at. Honourable perſonages and men of renoume, Flowers of your countrie, and Peeres of the land, ſee heere how the Lord of his free mercy raifeth aloft, and in his ſecret iudgement for ſinne, dafhereth downe to the dulf of the earth againe. See heere how he reſtraineth the ſpirit of Princes , and how he beares himſelfe wonderfullly amonſt the Potentates of the earth.

Though a man be borne of Nobles, and descended of royll parentage ; Though he do abound in treasure, haung maffes and millions of glittering gold ; Though he be

be so beloved, that people shout as though the morning starres did smile and ioy to behold him; Though he be the Lord commander of as many warlike people as could shadow the Sunne, stiled with titles of renoune, applauded with praises, and his fame spread as farre as the pillars of the earth he founded. Alas, what is all this except a man stand found in the fauour of his God, guarded by his power, guided by his Spirit?

As all Israell then, Christendome now also rings of lamentable downefals, the world stands amazed, and the same Lord sitteth still in his glorious throne. Take heed then of any examples which may blemish the shewing glorie of your God: beware of an heart secretly prophanie. Sell not saluation for filthy lucre, to beare out the pride and pleasure of this momentarie life: aboue all, euer take it the highest point of honour to be sincere and vncorrupt in matters of religion, and to be devout and reuerend in the worship and seruice of the Lord. For the God whom wee doe professe, hee is the G O D of G O D S , and L O R D of L O R D S ; a mighty G O D and a terrible, who bringeth great men to nothing, and maketh the Lords of the earth as vanitie. In times past some wanted respect who now floutish in the Land, weigh rightly the louing kindenesse of the Lord, who hath cheared vp your countenance, and lift vp your heads. Turne not these graces into vnthankfulnesse: together with these blessings, let heroycall and Christian vertues shine in the face of the land: constancy and reuerence in Religion, a chaste life and honourable respect of posteritie, noble workes of pietie, for the honour of the King and good of the Common-wealth: compassion and kind dealing with Copy-holders and poore Tenants in the Country.

This is the course which will beautifie our profession, be pleasing to God, saue our soules, winne our aduersaries, and iustifie the truth of our cause vnto the death.

Blessed

The King of  
France but  
lately murde-  
red.

Blessed, and thrice blessed be their name, blessed be their posterite, and the Lord returne it seauen-fold into their bosome, who with a sincere heart are watchfull ouer the publike state, regarding the honest Trades-man, the painfull Labourer, and pitying and comforting poore people of the Land.

Affuredly the thoughts of great men, may fore-cast deepe desires and preisse their spirits to the accomplishing of high attempts; but alas, they doe but sow the wind, and reapethe whirle-winde; except all stand sure vpon this foundation, that it is, euer was, and still shall be the height of wisedome, and fulnicle of vnderstanding to be religi-ous and feare the Lord.

The glory and greatnessse of Princes and mighty men riseth, growtheth, and standeth merely from affections truely knit, and endeouours humbly deuoted vnto the Lord: no longer of continuance, as vvee see by *Saul*, then they are guided by his blessed Spirit, and valued by the gracious acceptance of a mighty and fearefull God. Otherwise, the glory and popular fame of sundry flourishing in our age, is ended, it is swep̄t away, they are gone, they are gone. Therefore this was the sweet counsell, and last words of *Daniel* vnto his Sonne *Solomon*, vpon his death-bed: *And thou my Sonne, know the God of thy Fathers, walke in his wayes, and serue him with a perfect heart, and then hee will confirme his promise; there shall never want one of thy loynes to sit upon thy Throne for euer.*

The meanes then to establish your seed and your selues on earth and in heauen, both here and euer, is first to cleave entirely vnto God, to stand fast in his loue, to haue a reverend and fearefull care of his worship and religion; so doing, you and yours are surely the Lords; your bodies his, your soules his, your children his, both they and you settled and sealed vp in Gods euerlasting promise.

And

And you ( Beloued Fathers and Brethren all,) vwho haue vouchsafed to heare this mournefull end of *Saul*, remember, remember what the Lord did first for his part. Manifold graces and sweet kindnesse were louingly bestowed : neuer, neuer had *Saul* so smarted but that giuen grace was first neglected. Say then, and say truely, euery man in his owne soules which of vs hath nor the Lord respected. Many fauours passed, many blessings receiued. In the increase of vvealthe ; in prolonging of our dayes ; in the aduancement of our state ; in the hope and comfort of our Children, in dangers escaped, in helpe vnlooked for, at many a biting brunt. A thousand wayes hath the Lord secretly whispered tokenes of Loue into our hearts, tracing after vs, calling and crying vnto vs, that at length ouercomming vs in Loue, vvee might not neglect his offered Grace, nor cause his louing Spirit to depart from vs, but that our hearts tender of his Loue, and reverend in his Seruice, might triumph in his praise and send forth a joyfull Thankesgiving to his Name. These many yeeres hath the Lord delighted to doe vs good, and all our neighbour Nations round about vs can witnesse, that we haue had, and doe still injoy vndoubted testimonies of his fauour.

O vwould to God there vvere such an heart in vs, that for all these mercies vvee vwould serue the Lord and feare him, that hee might neuer repent him of his great and manifold graces, but that it may goe vwell vwith vs and our Children after vs, vwhen vvee shall walke before him in truth, and delighte to doe that which is good and acceptable in his sight.

To vwhich end, most gracious G o d and louing Father, vwith all humblenesse vvee entreat thee, leue vs not vnto our selues, neyther give vs ouer to bee vexed of our Aduersaries, but thy most holy and

*The vocation of Saul.*

blessed Spirit let it so dwell in our hearts, and posse our soules, that it may informe our thoughts, season our lives, direct all our actions, and comfortably continue with vs to our lives end, and that through Iesu Christ, vwho vvith thee and the holy Ghost, three Persons and one God,  
be praised now, blessed still, and magnified euermore,

Amen.

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